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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., May 27, 1926

NEW SERIES
VOLUME XXVIII. No 20

Mr. S. W. Davis of Atlanta will give \$35,000 to install chimes in the building of First Church, Jackson, now in process of erection. This is in memory of his father, long a deacon in this church.

You know the story of the two cross-eyed men who bumped into each other. One said, "I wish you would look where you are going." The other replied, "I wish you would go the way you are looking."

South Carolina Baptists gave over \$43,000 to the "Love Offering" to foreign missions, and then gave \$46,876.00 less to foreign missions through the regular offerings, a net loss of about \$4,000. Special campaigns do not help our work.

Pastor J. C. Parker is said to have resigned his work at Kingston Church in Laurel, due to impaired health and the advice of his physician. Some two or three months ago he was injured by contact with a live wire. We sincerely hope the rest may completely restore him to his previous vigorous health and strength.

Occasionally one hears the wish expressed that preachers and papers might avoid controversial questions. Will somebody please name one subject which is proof against controversy. We do not agree with the Campbellite brother who defended controversy on the ground that the Bible said, "Without controversy" great is the mystery of godliness." But controversy does clear up some things:

Pastor H. C. Joyner is preparing for the dedication of the Yokanookany Church in Attala County. This is a fine community where a church building has been needed and the right moment had come. With one mind they have built a house worth some \$8,000.00 with eight Sunday School rooms, and there remains only a small debt which members have assumed. They are happy and the work goes forward.

We have this day received and read a booklet by Dr. J. F. Love, and published by the Educational Department of our Foreign Mission Board entitled "What Is the Matter With Baptists?" Dr. Love's soul is on fire with compassion for a lost world; his mind is luminous with a holy purpose, and his pen is clear, direct and forceful in expression. It is a timely discussion of present conditions and a prophetic appeal to co-operative service among Southern Baptists. It will help wherever it is read.

Remember Lot's wife! She did not turn back; she only looked back. Now we have had a good convention at Houston, and the temptation will be to looking back and talking about what was done at Houston. Perhaps we had better be chary or wary of talking too much about what was done back there. The right thing was done; now let us get away from it and go on to perfection. It will be difficult for most people to talk much about it without saying some things they ought not to say. Let's turn our eyes, faces and feet to the front, and go straight ahead. We had better not spend too much time threshing over old straw. Turning back will trip us up.

Brother Pastor:

We need you, and you need us. The dull season for subscriptions is on. We will send you envelopes to distribute to your people on Sunday in which they will return to you fifty cents for a three months subscription to The Baptist Record. Or you may use any envelopes you have, or you may do it without envelopes. But be sure to give them a chance. A three months subscription will run till they sell their cotton. Then they can renew. Will you help us to help them? Do it now.

Mr. Morgenthau, a Jew, and former Ambassador to Turkey, is opposed to the recent treaty made with Turkey by our government because he says that the Turk cannot be trusted to keep a treaty and has been butchering Christians by wholesale in recent years.

Punishment may become the equivalent of a reward. The allies forbade Germany to keep a large standing army, which saved the Germans a deal of taxation and useless expenditure of money. Now the allies are themselves wondering how they too may reduce their expenditures for arms.

A professor in one of our Baptist colleges who has always been much interested in college athletics and was himself conspicuous as an athlete while in college, said recently that he could not get interested in a game of ball now played by boys in his college, because he could not get out of his mind that the players were students who were failing in their class work. He does not live in Mississippi.

If anybody doubts that the Southern Baptist Convention is a democratic body his doubts would have been cleared away by seeing two volunteer speakers on Saturday morning during the discussion of laymen's work. They were evidently laymen who had had rather a poor chance in life, and with indications of no present wealth. They were simply men from the country churches. One of them had on no collar. But they went to the rostrum and were given as respectful hearing as any college graduate was accorded. It is the glory of the Convention that we are brethren.

We have just examined The Blue Book of Southern Progress (1926), compiled and issued by the editor of the Manufacturers Record, Mr. J. H. Edmonds of Baltimore. One must have a well organized source of information, and a mighty influence with the captains of industry to get together all the variety of facts about the South contained in this book. There must be over a hundred contributors, men of recognized prominence in every line of industry in the South. Not only is the geographical territory covered by every phase of work, but the book is well illustrated and deserves a place on the desk of every man who wishes to keep posted on the progress of the South.

In one year the farm population of America is said to have been reduced by half a million.

Brother Tom Tomlinson, having resigned at Griffith Memorial Church in Jackson, is available for revival meetings in June and July.

In an old country church when this writer was a very small boy, the "Saturday meeting" was in progress, and there was room and to spare. While the sermon was in progress a young fellow about eighteen years old got up and stood on the bench where he had been sitting and then stepped over the back of the bench and sat down on the seat just to the rear. We had never seen such behavior in church, and what was our surprise when the congregation was dismissed to hear this young man boast of what he had done. We didn't understand it and mentioned the matter to the preacher on the way home. "Oh, son," he said in a tone of pity, "that young fellow is an idiot; he doesn't know any better." We should probably have forgotten the insignificant incident long ago, if we had not so many times since then seen publicity hounds seeking front page mention, and so many people with a mania for getting themselves into the limelight. Even in a Baptist Convention you may observe a little evidence of this form of dementia if you will keep your eyes on the platform.

MY ESTIMATE OF THE HOUSTON CONVENTION

L. R. Scarborough

For the benefit of the brotherhood who did not attend the Convention, I should like to give my valuation of the Convention in the following statements:

1. The attendance was large and, in the main, constructive. The messengers had their minds set on two things—settling the doctrinal issue as far as they could by the right sort of resolution, and then going on with Christ's cause without reference to hinderers or destructionists. They did both these things in a great fashion.

2. It was a great thing for the Baptist Convention that Dr. McDaniel did two things—allowed himself to stand for re-election as President. The brotherhood expected it; it was logical, and, thank God, his health enabled him to serve. And the second thing was the masterful way in which he handled the doctrinal statement. The method he adopted avoided discussion and suited nearly everybody. These two things greatly added to the unity, fellowship and aggressiveness of the Convention.

3. The great constructive work of the Convention never had a better inning nor hearing. Foreign Missions, Home Missions and Education got the best hearing and had about the best program and secured the finest responses in a long time before. The other causes—Sunday School, Annuity Board and Seminaries—had a great hearing and a fine response. The Convention showed its devotion to these causes. The unified program commission had a glorious inning and the Convention demonstrated its faith in and cooperation with this commission in a splendid way.

(Continued on page 6)



CHALYBEATE BAPTIST CHURCH

Union (now Chalybeate) Baptist Church was organized July 22, 1843, in North Tippah County, Miss., one half mile east of Chalybeate Springs. Rev. A. C. Reynolds was the first pastor, and Mr. James Wolverton was the first clerk. Some great preachers have pastored this church:

Rev. Ambrose Ray was the honored pastor for many years. Gen. M. P. Lowrey, so well known in the history of Mississippi Baptists, was here many years. Dr. W. T. Lowrey followed him for a short period. Rev. L. P. Cossitt served one year. Rev. L. T. Ray was pastor for a time. Rev. I. H. Anding served a while. Rev. G. W. Potter for some time, then Rev. W. I. Hargis came in for a period of 10 years. Dr. J. E. Buchannon served for one year. G. S. Jenkins had two pastorates here—serving about five years in all. Rev. W. J. Derrick served two years. Rev. Harvey Gray one year. Rev. C. C. Weaver two years, and Rev. Earl Ferrell one year. Rev. N. A. Edmonds is the present pastor. One sad feature to note in this sketch is that the last few pastorates have been of short duration, which is characteristic of the times.

God has honored this church by calling several of our best men to the ministry. Among them are: Rev. B. F. Whitten, Rev. J. N. McMillan, Rev. J. P. Horton, Rev. L. T. Ray, Rev. Will Jeffries, and Rev. J. Frank Ray. The latter has served for a number of years as Missionary to Japan. Besides these there has been a stream of noble young men and women going out from here into all walks of life to bless the world. There was never a stronger stream flowing than at present. This church is "majoring" in work among the young people at the present and we are blessed with many of the best that we have ever had. We try to train them so that they will be a blessing wherever they may go.

The present building was erected in 1916-1917. This is the product of the efforts of J. Finch Ray, who donated the lot on which the church and pastor's home stand. He served as Superintendent of the Sunday School for 30 years, and devoted almost his entire time to the building—doing heavy labor in his old age—besides giving liberally of his money. Blessings be on his memory.

Chalybeate is a great school community. We have a good consolidated school. In 1888 the Chalybeate Springs Institute was organized and prospered, in a greater or less degree, until it was changed into the Tippah County A. H. S. in 1913. Today we have one of the best schools to be found any place. No school ever had a better teaching force nor was more loyally supported by the patrons than the Tippah A. H. S. at present.

Respectfully,

D. Barger, Clerk.

Nearly a quarter of a million people were baptized in our Southern Baptist churches in 1925, the exact figures given are 224,191. Church property increased in value by \$24,172,151.65.

SOUTHERN BAPTIST CONVENTION W. E. Lee

THIRD DAY—Evening Session

Dr. Lee White, Jacksonville, Fla., in conducting the devotional service of this session read from *Revelation*, John's vision of Christ enthroned in Heaven and in commenting impressed that it is our task to enthrone Christ in the hearts and lives of men on earth. He then led in prayer. Prof. Paul Jacobs of New Orleans sang "One Day" to the great delight of the Convention. He and Mr. Cohen, another Jew, sang effectively "There Is No Friend To Me Like Jesus", and Mr. Cohen sang "Throw the Line".

Home Missions, Cont'd.

The consideration of the Home Mission Board's report, which was suspended at the afternoon's session, was resumed. Dr. Gray addressed the Convention and Dr. Beagle introduced a number of missionaries in the employ of the Home Board. Among these was Bros. Jacob Gartenhaus, to the Jews; J. W. Michael, to the Deaf Mutes; two Negro missionaries, Donats Rinz, to the Mexicans, and Joseph Papia, to the Italians in Memphis; and Robt. Hamilton, to the Indian schools. All these briefly addressed the Convention on the work in their respective fields. "The Making of America" was the subject of a very interesting moving picture which was given, the scenes being in the mountains where our mountain schools are located. A large negro chorus sang a number of songs and this proved the most interesting of all the sessions.

FOURTH DAY—Morning Session

Editor J. S. Compere conducted the devotional service of this session and Mr. and Mrs. E. L. Wolslagel sang a special song.

Under miscellaneous business several matters were considered, prominent among which was the adoption of the following resolution introduced by Dr. S. E. Tull. The only discussion of the report was by Bro. E. W. Stone of Georgia, which was a plea for its adoption, and it was done without a dissenting vote.

Resolution by Dr. S. E. Tull of Pine Bluff, Ark.

Whereas, the Southern Baptist Convention in its Session May 12th, 1926, by unanimous vote, declared that it "accepts Genesis as teaching that Man was the special creation of God, and rejects every theory, Evolution and otherwise, which teaches that man originated in or came by way of a lower animal ancestry", and

Whereas, our great school of the Prophets, the Southwestern Baptist Theological Seminary, through its Board of Trustees, on May 12th accepted and incorporated the said action of the Convention in its "Statement of Faith" and through its Honored President, so announced to this Convention on May 12th, and said President further announced that said "Statement of Faith" would be made a test of all officers and teachers of said Seminary,

Therefore, the Southern Baptist Convention does now resolve that it commends the Board of Trustees of the Southwestern Baptist Theological

Seminary for its prompt and hearty acceptance of the Convention's action, and

In order that no unfair comparisons arise or unjust accusations be brought against any of our Seminaries, Schools or other Convention agencies, be it further resolved that this Convention request all its institutions and Boards, and their Missionary representatives, to give like assurance to the Convention and to our Baptist Brotherhood in general, of a hearty and individual acceptance of the said action of the Convention to the end that the great cause of our present unrest and agitation over the Evolution question be effectively and finally removed in the minds of the constituency of this Convention and all others concerned.

Our own Joe Canzoneri sang "Can Others See Jesus In You" to the great pleasure of the Convention. Mr. Robt. Jilly, Texas, sang "Before the Great White Throne".

Report of Com. on Legal Status of Boards
This report was read by Secretary, Henry Burnett and was adopted without discussion.

Montezuma College Memorial

On yesterday a memorial from Montezuma College, N. M., was presented and a consideration of it was made a special order for this hour. Dr. A. J. Barton, Missouri, read the memorial, which was a plea for funds to save the college to the denomination. It was recommended that the Education Board lend its Secretary, Dr. Albert Bond, to the institution for one year to conduct a quiet campaign among the wealthy in New Mexico and neighboring states to raise \$25,000.00 for the relief of the college, and that the Education Board lend its moral support to the school.

Laymen's Com. Report

The report of the Laymen's Committee was presented by Dr. J. T. Henderson. The report showed that much interest is being aroused among the laymen of the South, which is shown by the number who are engaged in a study of stewardship and missions. Several recommendations were made in the report. (1) That every state employ a salaried laymen's secretary to give his full time to the enlistment, organization and training of Baptist laymen. (2) The holding next year of two great conventions for men, one west of the Mississippi River and one east. (3) A change in the name of the Laymen's Missionary Movement to the Baptist Brotherhood of the South and the recommendation that the name "Brotherhood" be applied to all state, associational and local church organization of Baptist men, thus making the terminology of the organization uniform throughout. A number of splendid addresses were made by prominent laymen, among whom were Dr. R. L. Saunders, Memphis; Mr. C. L. Durrett, Little Rock, and J. H. Anderson, Knoxville, and F. A. Wood, Florida.

The Negro Seminary

This Seminary, recently established for the training of negro preachers, is operated jointly by the Southern Baptists and the National Baptists made up of the negro Baptists of America, made report through Dr. O. L. Hailey, Nashville, Field Secretary. The Seminary is located at Nashville, on a site donated to that city, the buildings being provided by Southern Baptists and the expense of operating being borne by the negroes. However, until the situation is still under way, Southern Baptists are matching the contributions of negro Baptists on a basis of \$1.00 to \$2.00.

A total of 28 candidates for the ministry have been in attendance upon the new Seminary this year and three of them are candidates for graduation.

Dr. Sutton E. Griggs, of Memphis, Secretary of the Education Board of the National Baptist Convention, was recently elected president of the institution and assumed his duties March 1st.

The plant of the Seminary is worth \$140,000.00, into which Southern Baptists have put a total of \$104,000.00.

Thursday, May 27, 1926

THE BAPTIST RECORD

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FOURTH DAY—Afternoon Session

So rapidly had the business been dispensed with, that an afternoon session today was found unnecessary in order to finish the work at the night session. The rest was greatly enjoyed by the messengers, as the four days of meeting had been very strenuous ones.

FOURTH DAY—Night Session

After the usual devotional services conducted by Bro. B. B. Crim the consideration of the work of the Convention was resumed.

Dr. L. R. Scarborough read a report of the committee previously appointed to look into conditions in Ireland as they relate to us as Southern Baptists. The report expressed deep interest in Irish Baptists and the work they are doing. Dr. J. M. Gracey, who is in America to represent the Baptists of Ireland, was given the privilege of again speaking to the Convention.

The Quartette of the First Church, New Orleans, sang effectively, "I Want My Life To Tell For Jesus".

A resolution was adopted in which were expressed the thanks of the Convention to the people of Houston for royal entertainment extended, to the railroads for convenient, courteous transportation and to the public press for publicity of the proceedings. The entertainment by the host city was all that could be desired.

Commission on Social Service

The report of the Committee on Social Service was presented by Dr. A. J. Barton, Missouri. This report was a clear and forceful pronouncement of the Convention, as expressed in its adoption, on such social problems as Hurtful Literature, Marriage and Divorce, Conferences on Peace, Prohibition and Law Enforcement, Construction Legislation and Suffrage. Dr. M. P. Hunt, Louisville, spoke of his fight in Kentucky to deliver that state from race track gambling. Our Bro. E. H. Marriner spoke on Prohibition. Bro. J. B. Polk, Louisiana, spoke on Suffrage, urging the election of good men to office. The report was amended so as to include card playing, joy riding, beauty contests and revues, mixed bathing and evil picture shows as sinful and hurtful to the cause.

Dr. McDaniel spoke earnest words of appreciation for the fine Christian spirit manifest throughout the Convention and urged that the messengers return to their respective fields to faithfully stand by and carry out the denominational program.

Thus came to a close, what was conceded by many, not the largest (only 4,268 messengers enrolled) but one of the best Conventions ever held by Southern Baptists. A very earnest closing prayer was led by Dr. F. C. McConnell.

SUNDAY

The Lord's Day was given to preaching in the different churches of Houston by visiting ministers, to an Evangelistic Mass Meeting at the Auditorium in the afternoon and a Missionary Rally in the evening at which the returned missionaries were present and spoke.

For the first time the three Southwide theological schools came together in an alumni banquet at Houston. There were four or five hundred present, as many as could be seated in the large diningroom. It was a happy bunch. The three presidents made brief speeches, two of which we could not hear because of the rattling of dishes and the distance; but we heard that of Dr. DeMent, one of the best post-prandials we have ever heard. The three institutions were also represented by three alumni speeches, which were much enjoyed. We hope there will be a similar get together meeting at every Convention. Dr. W. W. Hamilton presided.

Brother J. H. Huckabee becomes Associate Pastor with Brother Rhodes at East Moss Point.

DAILY VACATION BIBLE SCHOOL

If we are going to have a Daily Vacation Bible school in our church it is very important that we have the best one that we possibly can. In order to have the very best school of this sort it is absolutely necessary that we plan for it in an intelligent way. The success of the school depends largely on the planning that is put into it beforehand. The way to make our plans count for the most is to know something of the nature of the work that we propose to do.

Dr. Homer L. Grice of the Baptist Sunday School Board, Nashville, Tenn., has made a contribution to this work in the books that he has printed that will have much effect upon the workers in charge. As a pastor in Washington, Ga., Dr. Grice was perhaps the most successful Daily Vacation Bible School pastor in all the South. He holds the position as Secretary of this work now because of the great success that he had with his schools while a pastor. His years of experience in close contact with work of this kind has given him advantage over any one who has had but little experience. The books that he has written for this work have come as a result of his personal experience in this line. It will save workers and teachers who are planning Daily Vacation Bible Schools this summer a great many hours of painstaking effort trying to map out programs and schedules if they will order the books already off the press and study the particular items that their special work calls for. Do not allow years of experience of a successful man go to waste in your school because of failure to profit by the books written for this work. We give below a list of such books as are written for Daily Vacation Bible School workers as follows:

The Daily Vacation Bible School Guide.
For Beginner Department—Books One and Two.
The Primary Department—Books One and Two.
The Junior Department—Books One and Two.
The Intermediate Department—Books One and Two.

THE BIBLE AS A GUIDE TO GOOD HEALTH

G. T. Howerton, Starkville, Miss.

Let me urge the reader to get the idea that Good Health is NORMAL. That is it is a part of the divine plan. This is why THE BIBLE is our best guide to good health—as a book it has been given us by men who believe in the DIVINE PLAN. There are TWO ways of knowledge—learning—one in which man sets himself up as his own guide, and by blind search finds out things FOR HIMSELF; the other in which man recognizes that wisdom comes from God, and in his search for knowledge and wisdom he takes into consideration the divine origin of wisdom. There is an "old saying" you know, "Experience is the best teacher". This comes from that kind of thought which makes man the originator of all knowledge. If the Bible is of Divine origin then "experience" is NOT the best teacher, and a majority of my readers believe the Bible is DIVINE in its origin.

Therefore to begin right on the good health question it is well to begin with The Bible—hence these "Short Talks". Let me call to your attention again the fact that the Bible settles the food question in the FIRST CHAPTER of the FIRST BOOK of THE BIBLE. This is the more important to parents because THEY ARE THE responsible guides of their children. Most children have their food habits FIXED in the home and by the parents, just as they have their moral habits and habits of industry fixed in the home, even before they enter school. This is why I want to commend to mothers especially that 29th verse of the first chapter of Genesis as a guide to good food for their children.

Mothers can not go far wrong if they select the food for growing children on the EDEN

PLAN—that is from the GARDEN.

But there is a deeper meaning to these articles than the matter of food, just as there is a deeper LAW OF LIFE given in the BIBLE. It will be the purpose and plan of these TALKS to develop this idea, and to show that Good Health is a moral and religious DUTY, and the BIBLE is a GOOD BOOK to guide us in the way of HEALTH.

The real HEROES of THE BIBLE were men of long life and good health. It would be UNTHINKABLE to conceive of JESUS as a SICK MAN.

OUR GREATEST NEED

A. D. Muse

The Southern Baptist Convention went on record this time unequivocally against Evolution. That is now settled and settled for a long time to come. The need of this hour is prayer—for giving prayer. No man ever gets too high up in denominational leadership not to need prayer and to need to exercise a forgiving spirit.

I have never known church fusses to be settled by talking about them. I have known some unspeakable fusses to be settled by prayer.

When I was a boy in the latter teens I was pastor of a church where a feud had been smoldering for a long time. It was ugly. It was nasty. It was dangerous. I was a boy. I did not know what to do. I did not know what to say. I did have sense enough not to say anything. The revival meeting came on. The gates were locked. The windows of heaven were closed. The heavens were brass. The dews were dried up. Things were tense. A storm was gathering. Tuesday night I did not sleep. I prayed all night long. I did not close my eyes in sleep. I prayed. That morning I went out into a pine thicket on the hillside and stayed on my knees until the family called me to go to the church. It was a country church. They had service at eleven o'clock and dinner on the grounds and service that afternoon. At the close of the morning service I called for a conference to be held at the noon hour. I did not know what I was going to do nor what I was going to see. No one knew. The two principals were there. They were both in the house. They began to talk. They began at once—both at the same time. One of them would fight. I knew he would fight. He will yet. Everyone knew he would fight. A finer man never lived. He is a fine and loyal church man. He is still living. The two men started toward one another. Everyone expected to see blood flow. I did. They met right in front of the pulpit. As they met suddenly criminations and recriminations ceased. They fell on each other's necks sobbing and begging forgiveness. The crowd arose. Some one started a song. The people spontaneously began to mill by and give their hands. Not an eye was dry. That was Wednesday. Not a soul saved up to then. Meeting closed Sunday. Forty-three for baptism.

Sit with me in that Convention Hall Foreign Mission hour. I am not a man of tears. But when these two Missionaries stood and told of the countless open doors and the calls; the retrenchments of our board. One young man—the board cut off the salaries of his native helpers—this young man and his wife are paying their native helpers out of their own salary—their salary only \$800.00 per year. My God, men! The tears come to my eyes as I write it now.

We have prayed for open doors—we have them. We have prayed for volunteers—we have them. The time has come that the Spirit of brotherly kindness, forgiveness and forbearance should be prayed down upon and into the leadership of our denomination and the leaders on both sides of this awful conflict, and personal clashing may stop—that all personal pride and envy and strife be swept away and the atmosphere be cleared and the most tremendous and concerted effort made for world-wide evangelization.

Shaw, Miss.

The Baptist Record
 PUBLISHED EVERY THURSDAY BY THE
 MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
 JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
 P. I. LIPSEY, EDITOR

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 October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
 Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

A PREACHER UNDER FIRE

Some brethren have occasionally suggested to the editor that he give a consecutive Bible study in the columns of the Record, taking up some one book of the Bible and undertaking to bring out its message in a series of brief articles in the paper. We confess that the idea has often appealed to us and we have more than once had some such project in mind, but pressure of other work has prevented an undertaking requiring a good deal of study. But we are now beginning a study of this kind, and if there are those who weary of it they can pass it over. Or if it does not seem to meet a need the plan can be thrown overboard at any time. If it doesn't meet your approval you may tell us. If you get any good out of it you may call the attention of others to it. Each study will be brief and will, we hope, have some message even which may be independent of the rest in the series.

We begin here a study of Paul's Second letter to the Corinthians, a book we have not taught or sermonized on before; so that we are not passing on something warmed over. There are good books written about this epistle, about the best of which, so far as our knowledge goes, is Dr. A. T. Robertson's book "The Glory of the Ministry". We recommend it but do not propose to follow it here. We will give as a subject of this series "A Preacher Defending His Ministry", and it will be well to keep that constantly in mind. It will be especially helpful to read the entire epistle through with this title in mind, that is from this point of view.

This article and perhaps one other will be a general survey of the epistle under the heading, "A Preacher Under Fire". This title may sound like an anachronism, because in Paul's day they did not use fire arms as weapons, except Grecian fire, and torches and fire-tipped arrows. And yet Paul himself speaks of the "fiery darts of the evil one". He knew what he was talking about for many of them had been shot at him and he had learned how to ward them off and quench them with the shield of faith.

If you will read the epistle through you will find some of these fiery darts that were hurled at him and against which he here had to defend himself. Paul was constantly under fire, and his life was a constant fight. He didn't expect anything else. The Lord had prepared him for that when he was first converted: "I will show him how many things he must suffer for my name's sake", Acts 9:16. But in this Second Epistle to the Corinthians we see that they had been coming thick and fast and he was kept busy turning them and quenching them. It is good that we can get a close up view of the fight here in this letter.

In the first place he seems to have been assailed because he was forever in trouble and getting other folks into trouble. There are some aggressive spirits among preachers today who are never content to "let well enough alone".

They are always starting something. Everywhere they go there is a scrap started; opposition awakened; the devil stirred up; conventionalities disregarded; old customs disturbed; the quiet of the neighborhood broken into; and people set against one another. Paul seems to have been this kind of man, and many people didn't like him for that reason. This letter was written from Ephesus where they had just had a fearful row. The bootleggers and gamblers; no we mean the makers of images of Diana organized the opposition and raised a fearful rough house. Doubtless rumors of this had floated across the Aegean Sea to Corinth and set everybody's tongues to wagging. Why couldn't this man be have himself? Here he is at it again! Why can't he leave people alone and not be setting people against each other? And just as you might expect he has brought trouble on himself and everybody else. He has brought it all on himself. And so Paul in the first chapter tells them about his trouble and how the Lord delivered him. It is a part of the price we pay and is only a means of further fitting a man for better ministry to others. He says, "Blessed be God who comforteth us in all our affliction that we may be able to comfort those in affliction".

And then Paul was attacked by some of the people here in Corinth because they said he didn't keep his promise; they said he was fickle; that he promised to come to Corinth and didn't come, that he talked one way out of one side of his mouth and another way out of the other. That he said yea to these and nay to those. Paul explains why he had not come and says that he has not the final direction of his course and conduct, that his plans must always be formed subject to the will of God.

These people criticised Paul because he was little and weak. He was not robust and handsome as perhaps was Apollos. He was not so fluent in speech; did not have a commanding bodily presence is weak and his speech of no presence. His letters were powerful, but "his account". He had written them a sharp letter about keeping a vile sinner in the church and some of them didn't like it. They said he writes mighty loud when he is away, but he speaks mighty low when he is here. And they were making the most of it. He had to defend himself. He tells why he had written as he did, that he did it in great pain, but under duress of duty and necessity. He hated to do it; he had almost regretted having done it; but now he is glad he did it. This will explain his habitual plainness of speech on all matters.

We cannot go exhaustively here into all the criticisms of Paul; but another is about the matter of money. It has always been easy to complain of preachers that they were after the money. You still hear it everywhere. If a preacher is seeking money for himself he deserves all the censure that can be heaped upon him. But if he is seeking it for the relief of others and the furtherance of the gospel he must stand his ground. There are some preachers that are so afraid they will be charged with preaching for money that they are scared out of their wits when the time comes for the missionary collection. Dr. Gambrell said some preachers were afraid to gather up the eggs even when the hen announced with a loud cackle that they were ready. Paul goes at length into explanation of the reason for asking for money for the poor at Jerusalem. He isn't afraid to talk out on that subject. He knows it is good for people to give and hurtful to them not to give. He explains that he is using all precautions against being charged with fraud or misappropriation; "avoiding that that any man should blame us in the matter of this bounty which is ministered". We ought to use great care in handling trust funds, rendering full and accurate accounts of all.

He knew some people would be asking suspiciously about the men who were doing the soliciting and collecting, and he says they are the

accredited messengers of the churches, the glory of Christ. It is a high honor to be a solicitor for a good cause. It is a pity that even Paul and those similarly engaged nowadays have to defend themselves. There was more criticism, but you will find it by reading the letter carefully.

ORGANIZATION; No. 2

The question of organization is a most practical and vital matter. There are some who spend their energies chiefly in decrying organization. On the other hand there are probably others who spend too much of their energies in devising and multiplying organizations. It is a matter about which there ought to be a deal of common sense thinking and perhaps some discussion. There are some perhaps to whom the name of "our organized work" is a fetish before which to bow down. There are others who think it is a red rag which they must attack always and at all hazards. There ought to be some way for sensible people who love the Lord and desire some part in his work to come to a better understanding.

There are two primary determining factors in all organization. The first is life, or the producing cause; the other is the objective, or the end sought. We are not here concerned about the nice distinctions between organism and organization. For our purposes an organization here is a body, a body formed by a vital principle, an organizing principle; and whose activities are directed toward the accomplishment of a definite purpose.

Where there is life there will be a body, an organization, or if you choose an orderly group of organisms. But an organization presupposes life, requires life, an indwelling energy that acts upon and through substance or bodies that are otherwise inert, dead. Thus the seed planted in the ground has life in itself and it begins to act upon dead matter all around it until it sets it stirring and begins to incorporate it and build it up into a body with organs or parts.

That is what happened to every man in his becoming a Christian: You hath he made alive in Christ who were dead in sin. But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together with him. And the same life giving power brought us into one body in Christ and fashioned us for Christian tasks. Whenever the spirit of life in Christ has unhindered opportunity for activity the people will be formed into groups for fellowship and cooperation in service. Whenever the spirit of life is absent there will be disintegration and decay. Growth is the result of life. Decay is the sign of death.

How far can Christians cooperate? To what extent will it be practicable for Christian people to unite in any one body or for any one task? Their living together and their working together will be just so far as they incorporate the life of Christ and the purpose of Christ. But how are we to have and reproduce the life of Christ? Our answer is we have so much of the life of Christ as we receive and embody his truth into our own lives and practices. When the people were offended because Jesus said, "Except ye eat my flesh and drink my blood, ye have no life in you", he explained by saying, "I am not talking about literal flesh and blood; the words that I speak unto you they are spirit and they are life". People will live together and work together just so far as they have a common understanding of the work of God.

Organization and cooperation are not a matter of geography. It is not whether we live in the same town, or on the same street, or on the same side of the street, but how much of God's truth do we hold in common. A community church that is based on physical nearness, a neighborhood, will not last. There must be community

Thursday, May 27, 1926

THE BAPTIST RECORD

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of ideas and interests, of understanding the purpose. A man who is a Baptist by accident, inheritance or tradition is not a Baptist. Names are given to designate some characteristic quality, and the names of churches or denominations are not given otherwise. Denominations are not for the purpose of making differences. They are in recognition of differences actually existing. To deny them or to ignore them is to stultify oneself. To form a combination of clay and iron is only to make disintegration inevitable.

We are coming to a very practical question in our Baptist life. Can Baptists continue to work together? Can we belong to one body and can our mission work, education work and benevolent work be carried on by a body of people holding widely divergent views in matters pertaining to the Bible, and the essential truths of our Christian religion? This brings in the other factor in producing an organization, namely the purpose or objective that we have before us. Indeed the two things cannot be separated. The truth we hold and the truth we preach must be the same. The common inheritance of faith and the common purpose in preaching will hold people together. But if some preach a different gospel, then there will be inevitable division. This brings up the most serious question Baptists have ever faced. There can be only one thing worse than breaking up the cooperative work of Baptists, and that is a compromise of truth with error.

Now we must face the question of what our missionaries and evangelists shall preach. Are we to have a Bible that is the pure word of God, the final source of authority; or are we to divide its sovereignty with human reason and experience? Are we to have a human Jesus, the son of Joseph; or a divine Christ the Eternal Son of God? What attitude shall we hold toward those who question the virgin birth and deny the inerrant Bible?

FELLOWSHIP

Oh Look! How often have you heard that exclamation when something interesting came into view? It may have been a beautiful sunset; or a meteor; or the rising of a mountain peak before you as your train rounded the foot of a hill. Or it may have been a notable picture that stood out suddenly from all the rest in a great collection of paintings. Oh Look! is the involuntary outburst not only of admiration, but your appeal for fellowship with others as you found joy in the sudden vision of something of surpassing interest or beauty. You cannot be satisfied to look on it alone; you must share it with others, and they with you.

Such was the Apostle John's feeling, as it is the feeling of every Christian, when he recalled the vision and revelation of God in Jesus Christ. How he grew in his estimation through the passing years. And when now an old man he begins to write to others about him, he says, "That which we have seen with our eyes, that which we beheld, concerning the Word of life; that which we have seen and heard declare we unto you also, that ye also may have fellowship with us; and these things we write that our joy may be made full".

We say that a sorrow shared is a sorrow divided, and a joy shared is a joy multiplied. There is no joy complete until it is shared with another; there is no possession that yields its highest pleasure until that possession is held in common with some other. The greatest joy in the world is the gift of eternal life. And this is never complete unless we share it or seek to carry it to others. The first intuitive impulse of a redeemed soul is to tell some one else of the Savior. The joy of salvation is not complete until we have carried it to others.

The religion of Jesus Christ is missionary not primarily because it is an obligation imposed by a command; it is missionary because it is the spontaneous yearning of one who has been

touched by the flame of redeeming love. The first thing that Andrew did was to find his own brother Peter and bring him to Jesus. The first thing that Paul did after he had been baptized at Damascus was to begin preaching to others that Jesus is the Christ. There is no such thing as shutting up in our own hearts the joy of salvation. Then shall I teach transgressors thy ways and sinners shall be converted unto thee. It is not the possession of the truth that gives us the greatest joy, but the imparting of it.

The lightning can't pass through you unless it can pass on to some other object. You are insulated not merely by having your connection with God interrupted, but by failure to connect with some other soul to whom the message may be a blessing and for whom it was intended. A lightning rod must not only stand up above other objects and reach its tongue toward the electric cloud; it must also reach its foot into the earth, or it is of no service and no protection. It is only when we clasp hands in a circle that the electric current goes through us. It is only another way of saying, Give and it shall be given unto you. To him that hath it shall be given; from him that hath not, shall be taken away even what he has. The liberal soul, not simply the liberal purse, shall be made fat. It is only when, like John the Baptist, we are pointing others to the Lamb of God that we can say, "This my joy therefore is made full". The joy of the Christian can only be kept by sharing it with others.

The American Bible Society says that the evolution agitation has greatly increased the demand for Bibles.

Lest we forget! The Scopes case comes before the supreme court of Tennessee May 21st. Don't remember him? Peace to his dust.

Mr. Howard S. Williams, Presbyterian, an evangelist well known in Mississippi, has been conducting a meeting for Dr. J. Frank Norris in the First Church of Ft. Worth.

Dr. J. S. Dill resigns as Circulating Manager of the Baptist Courier. He has been for many years a familiar and welcome attendant at the reporters table at the Southern Convention.

If editors can't become millionaires, at least millionaires become editors. Mr. Henry Ford and Mr. George Washburn have launched their yachts on the editorial waters. Welcome, gentlemen.

We are glad to learn that the churches at Tyro and adjacent fields were unwilling to let Pastor Estus Rushing leave and he has concluded to stay with them. This is as it should be, for a work like that ought not to be interrupted.

James M. Dyar, a student in Clarke College, was compelled to give up his studies for a time and has gone to Lake Arthur, N. M., for his health. A good sister is sending him the Record, and you might remember him in prayer.

Dr. J. L. Johnson, president of the Mississippi Woman's College at Hattiesburg, has been in the hospital for three weeks since his automobile accident. A week ago he underwent an operation to repair the damages to his knee cap and the surgeon thinks he has a good chance for a sound leg again.

The State of Louisiana is still a great mission field, for it is said that there are eleven parishes, with a population of 319,297, with not a single Baptist church. In the same State there are three whole congressional districts without a Baptist church and 52 towns of from 1,000 to 10,000 population with no Baptist church or preaching service.

ASSOCIATIONAL MEETINGS

Association.	Place.	Date.
Tippah County—Fellowship Church	Sept. 1-2	
Lafayette County—Concord Church	Sept. 7	
Marshall County—Salem Church	Sept. 8	
Lebanon County—Big Level Church	Sept. 8	
Prentiss County—Baldwyn Church	Sept. 8-9	
Benton County—New Prospect Church, six miles west of Walnut	Sept. 8-9	
Grenada County—Grenada Church	Sept. 8	
Alcorn County—Tishomingo Chapel Church	Sept. 9-10	
Lee County—Union Hill Church	Sept. 9-10	
Marion County—Holly Springs Ch.	Sept. 10-11-12	
Hancock County—Corinth Church, six miles south of Nicholson	Sept. 11	
Calhoun Co.—Concord Church	Sept. 14	
Coldwater—Grays Creek Church	Sept. 15-16	
Oktibbeha Co.—Double Springs Church near Maben, Miss.	Sept. 16	
Pontotoc Co.—Turnpike Church	Sept. 16-17	
Bay Springs—Montrose Church	Sept. 22	
Lauderdale—Goodwater Church, 12 miles west of Meridian	Sept. 22	
Yalobusha Co.—O'Tucklofa Church, six miles east Water Valley	Sept. 22	
Franklin—Roxie Church	Sept. 23	
Tate Co.—Coldwater Church	Sept. 23	
Pearl River Co.—Carriere Church	Sept. 23-24	
Leake Co.—Corinth Church	Sept. 24	
Jeff Davis Co.—Prentiss Church	Sept. 24-25	
Neshoba Co.—Hope Church, 9 miles west of Philadelphia	Sept. 24-25-26	
Rankin Co.—Brandon Church	Sept. 29	
Zion—Tomnolen Church	Sept. 29-30	
Tallahatchie Co.—Charleston Church	Sept. 30—Oct. 1	
Walthall Co.—Lexie Church	Oct. 1	
Pike Co.—Friendship Church	Oct. 1-2	
Liberty—Rolling Creek Church, 4 miles S. E. Stonewall	Oct. 2	
Simpson Co.—Shivers Church	Oct. 5	
Holmes Co.—Tchula Church	Oct. 5	
Carroll Co.—Hickory Grove Church	Oct. 5-6	
Jones Co.—Laurel West End Church	Oct. 5-6	
Scott County—Harperville Church	Oct. 6	
Union—Port Gibson Church	Oct. 6-7	
Newton Co.—Newton Church	Oct. 6-7	
Mississippi—Berwick Church, Amite Co.	Oct. 7	
Covington Co.—New Hope Church, 5 miles northeast Sumrall	Oct. 7-8	
Columbus—Columbus First Church	Oct. 8	
Copiah Co.—Dentville Church	Oct. 12	
Smith Co.—Taylorsville Church	Oct. 13-14	
George Co.—Union Baptist Church, 4 miles south of Lucedale	Oct. 13-14	
Kosciusko—Unity Church	Oct. 14-15	
Wayne Co.—Strengthford Church	Oct. 15	
Greene Co.—Pleasant Hill	Oct. 15-16-17	
Sunflower Co.—Bethel Church	Sept. 16-17	
Montgomery Co.—Duck Hill Church	Oct. 19	
Clarke Co.—Harmony Church	Oct. 21-22	
Before the Labor Union Strike in England there were nearly a million people drawing the unemployment dole, that is the amount the government pays to people who are out of work. Soon after the strike began the number rose to 3,000,000. There are said to be 5,000,000 now who have quit work. It is thought there will soon be 8,000,000 applying for help.		
R. B. GUNTER, Cor. Sec'y.		
Well, Brother Tinnin, it didn't look much like a "minority" at Houston was running the Convention. Didn't you vote for that resolution? Now let us all use a little lubricating oil and get that squeak out of our voices. If there is any one thing that is certain it is that what was done in Memphis last year represented a minority.		

THE BAPTIST CONSCIENCE VICTORIOUS

By Selsus E. Tull

Thank God, the "Evolution Question" is settled as far as the Southern Baptist Convention action can settle it!

In as much as I was one of the "prime movers" in the demand that this troublesome issue be brought up and settled at the Houston Convention, I crave now the happy privilege of saying for myself and for the Brethren associated with me in the announcement in the papers before the Convention met that the issue would be brought up at the Convention, that we are all shouting happy and more than satisfied both with the way the issue was joined and with the victorious manner by which the Convention disposed of it in fifteen minutes after organization.

President McDaniel rendered a heroic and statesmanlike service to the Convention when he forced the issue like he did in his challenging opening remarks. He saved us from any hurtful debate. He lifted the issue out of any factional aspect that it might have taken if it had been introduced from any other source. The personal elements that have characterized previous discussions were completely extrated by him, and the Convention was thus permitted to face the issue on its merits. The Lord directed him. The result was exactly what we all wanted—to let all the world know that the Southern Baptist Convention is "Anti-Evolution."

I came away from Houston with the first verse of the Ninety-eighth Psalm ringing in my soul: "Sing unto the Lord a new song; for He hath done marvelous things; His right hand, and His holy arm, hath gotten Him the victory." Since the Lord did it all, there remains no place for any man now to claim any credit for the way matters went at Houston.

A fine item in Baptist tradition has been repeated in this whole controversy, and that item has to do with the right and the value of free discussion. Baptists will always get together when they properly discuss their differences that arise over interpretation and proprieties. I rely utterly upon the final verdict of the Baptist conscience after enlightened discussion.

There is just one caution that is now appropriate from which we may all draw a lesson of measureless value to our common Cause: Don't ever brand a man as a "disturber" or a "factionalist" when he dares to speak his conscience on a question of propriety in Baptist affairs. Let the spirit of partisanship die among us through a brotherly respect for each other's convictions. Debate when debate is necessary, but still be brothers. A man of convictions is not afraid of criticism. He speaks for the Truth without regard to self-interests. For that reason, he is willing to bear the burden and to jeopardize his standing with the pure partisan until the day of vindication comes. When that day comes, such a man rejoices not in himself but in the Truth.

The Inter-Church World Movement went to flinders and to an inglorious defeat when it struck the impregnable rock of the Southern Baptist Doctrinal Conscience. The present-day Infidelity, known as Modernism, is to find its destruction in the same manner.

Southern Baptists have now found the way to peace in their own ranks. All the powers of Darkness will now quake before the militant power of their united evangelistic and missionary advance! The Houston Convention was historic. It has turned back the enemy at the Mason and Dixon line as Joffre did the Germans at the Marne. It will hearten all Believers around the world. Let every faithful Baptist join the swelling chorus: "O, Zion, Haste, Thy Mission High Fulfilling, To Tell To All the World That God Is Light: That He Who Made All Nations Is Not Willing One Soul Should Perish, Lost in Shades of Night."

(Continued from page 1)

The belief is that the denominational budget is fixed as a permanent program and that the tide has turned in its favor. It will go on functioning in a greater fashion than before.

4. The bitter attack on the leaders of the Convention failed and fell flat and the destructionists, represented by the Baptist Bible Union, failed of their objective. They carried on simultaneous meetings and threw invectives and criticisms in the face of the Convention, held protest meetings, especially at the hours when Foreign Missions and Home Missions had on their great programs. Their effort was futile and their leadership was discredited. The effort to discredit the Louisville Seminary was refused consideration. The Convention will take no action that will reflect on this great institution which has stood as a mighty bulwark against heresies for these sixty-five years. On every hand confidence was expressed in our great beloved Seminary.

5. Probably the highest hour and most distinctive period in the Convention was the hour when Dr. Truett spoke on the educational report. This universally beloved preacher, whose voice goes further probably than any other man among Southern Baptists, never spoke more courageously nor gave forth a nobler defense of Christian education. His words burned and cut like fire and a Damascan sword. His address was a clarion call to our people to take care of our schools and to stand squarely against the destructionist from whatever section. It was a great address and wonderfully received. It will be distributed to all of our people and will bear fruit in the days to come.

6. The statement on evolution and the origin of man made by President McDaniel and adopted by the Convention on the motion of Pastor Dodd was a clear, concise, true statement of the attitude of probably 99½ per cent of Southern Baptists, and maybe more. It clearly rejected the theory of the animal descent of man and set out that we believe that man was created by the special act of God and not by the process of evolution. It is hoped that this resolution will settle the dust, as far as Southern Baptists are concerned, around the world. They accept the Genesis account of man's creation and refuse to go with modernism in any form. This does not mean that Southern Baptists are out of sympathy with scientific investigation and the freedom of research; but it does mean that they reject the false hypothesis that man originated from an animal ancestry. The passing of this statement in such a glorious way added very much to the unity, aggressiveness and fellowship of the Convention. I thank God that the Convention reaffirms its faith in this matter and sets out its belief in words so clear and plain that a wayfaring man, though a fool, may not misinterpret the meaning of the Convention. Whoever loves the triumph of the truth and the ongoing of Christ's cause among Southern Baptists ought now to cease agitation regarding the attitude of Southern Baptists.

7. A word about the Southwestern Seminary and its Articles of Faith. When the Southern Seminary was founded more than sixty years ago its noble founders put in its fundamental laws articles of faith and required that every teacher in the Seminary must subscribe to these articles of faith; and it has been the custom of this institution for all these years to have the teachers publicly sign these articles of faith. These articles of faith are a reaffirmation of the great fundamentals of the Bible. Following the example of the Southern Seminary, the Southwestern Seminary, when it was founded by Dr. Carroll, made the same requirement of its teachers. The articles of faith adopted then were practically the same as the New Hampshire Articles of Faith. A year ago, when the Southwestern Seminary came under the ownership and control of the Southern Convention, the Trustees felt it nec-

essary to adopt new articles of faith and by-laws. That was their unanimous judgment. A committee was appointed at its February meeting to recommend articles of faith and by-laws. That committee reported Wednesday afternoon of the first day of the Convention. The committee reported by-laws governing the Trustees and Faculty and unanimously recommended the Articles of Faith adopted by the Memphis Convention. They left off the statement on science, not because they rejected it, but because it was not a part of the Articles of Faith. A motion was made that since we were adopting the Articles of Faith approved by a large majority of the Memphis Convention, and since the statement on evolution and the origin of man proposed by Dr. McDaniel was unanimously passed by the Houston Convention, that this statement be added as an addendum to the Articles of Faith. The motion passed unanimously without discussion. Thus, in line with the example set by the Southern Seminary and followed by our great Baptist Bible Institute, the Southwestern Seminary adopted Articles of Faith approved by the Southern Baptist Convention. This was done in a regular, orderly way the first opportunity we had after our charter was secured and the regular organization under its new ownership and control was set up. This action was not an effort on the part of the Seminary to get in on a popular wave or to embarrass any other institutions nor to set any new example. It was following a regular, normal course which was expected by the Convention and demanded by its new relationship. The Southwestern Seminary is glad to go in full co-operation with the doctrinal beliefs adopted by the Southern Convention, and furthermore it proposes to go in full-length co-operation with all the boards and institutions and causes of the Southern Baptist Convention. The Southwestern Seminary from its beginning until today, and I think I can prophesy for the future, has, does and will propose to grow, not at the expense of any other institution or cause of Southern Baptists, but in full co-operation with all the work of the Convention. It is seeking to give to the Baptists and to the world a spiritual, orthodox, cultured, scholarly, missionary, evangelistic, co-operative leadership for the building of Christ's Kingdom. Any effort to throw the Southwestern Seminary against any other institution or cause or to set it out as inaugurating a new movement will miss the purpose of the Seminary and be against the pleasure of its Board of Trustees. This institution stands squarely with every member of its Faculty, and I think its great student body, for the whole truth of the Bible, the great fundamentals dear to our Baptist fathers, and proposes to go in an aggressive, co-operative way to help build the Kingdom of God on the basis of these great principles, under the leadership of Jesus Christ.

8. Now, one great task faces Southern Baptists and rests upon our consciences like the weight of a world. This it is: Since there is an abounding unity in faith, let us make a great demonstration in works. We ought to give the world a witness of glorious denominational teamwork in establishing the principles of Bible stewardship expressed in tithing and the budget, enlisting every church and every church member for the local and denominational support in a liberal and glorious fashion. If we will discontinue special campaigns and all our forces of every kind get behind the unified program and its commission to establish the budget, we will take care of all our causes. There will be, and should be, gifts of large proportions made by individual givers, over and above the budget; but if we will fully support the budget, we will take care of everything we have and go forward.

The deepest urgency of my soul is to my brethren everywhere, let's go on now to build Christ's Kingdom, meet the obligations we are under that we have already made, and increase our work and advance the line to the uttermost parts of the world.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Some Resultants of Christian Stewardship

We measure the value of any given factor by the results which it produces. The athlete strikes the ball with the bat, and drives it across the diamond and out past the fielders, scoring a home-run. In this, several factors combine which makes possible the score. The athlete's ability to wield the bat; the swiftness of the runner; the weight of the ball and bat; condition of the diamond; all combine in this transaction toward one given end in view, the making of the score. The one outstanding thing in the whole transaction was the goal, or result, aimed at. The score was a direct result of having used the bat, and we conclude that the value of the bat was an indispensable factor, since without it no results would have been produced.

There are certain resultants of Christian Stewardship, by which we can determine, or measure, its value. I mention three.

I. The exercise of Stewardship reveals one's personality. The things one seeks after reveal his preference. The method one uses reveals his principles. The things one enjoys reveal his tastes. The things for which one sacrifices make known the objects of his devotion. There stood by Paul during the storm, which wrecked his ship, an angel. Paul said, "An angel of God, whose I am, whom also I serve, has stood by me this night". You will notice that Paul acknowledges the ownership of God, and offers Him his love, his supreme devotion. The whole grand personality of the incomparable apostle is revealed in this incident. No sacrifice is too great for the apostle in giving expression to the inner devotions of his heart. His joy in and willingness to suffer even unto death was revealed and the grandeur of his personality shone out above the storm on this eventful night. This was made possible because the apostle had recognized that he was not his own, but had been redeemed by the precious blood of Christ, whom he delighted to acknowledge and serve. The difference between Paul and the rest of those on board the ship lay in this: Paul was conscious of and under-girded by a power that made him equal to the emergency. This power was the recognition of the fact that he was God's steward, and responsible to Him while the rest were not, or at least, no evidence was revealed by them which would lead one to believe that they had any sense of Divine ownership. The storm revealed the strength of personality, and it is a very stimulating thing to be able to say with Paul, "God's, whose I am and whom I also serve".

II. The second resultant, which I mention, is the enrichment of character. The direct object, which God seeks through Christian Stewardship, is the development and enrichment of Christian character. Character is the central factor of the Gospel. Humanity is divided into two classes. The first class is the individual and none other. The second class embraces all of humanity. The direct object of God is to develop the first class, the individual, through the education of his character, bringing him into a fuller recognition of the day of his obligation to God and to all humanity; enlarging his sympathies and enlisting his interests in all the affairs of life that have to do with the larger and more abundant life in Christ. There are all too many in the first class. We owe them a service, for which God is holding us responsible.

The second class exists, so far as the individual is concerned, for two purposes: First, to serve as a practice school, or laboratory, in which God's steward is to be developed and disciplined. Second, to furnish the individual with opportunity for development. The finest thing about the second class is the fact that his conception of life embraces all humanity. The second class is an unselfish class. He thinks for others; he is willing to sacrifice for the sake of others; his plans are big enough and comprehensive enough to compass the whole realm of humanity with all its problems, sins, sufferings, and needs. Herein lies the glory of Christian Stewardship. The Christian steward realizes that he is debtor to all men, and in serving he is making possible the richer life for each individual.

III. The final resultant of Christian Stewardship is the extension of God's Kingdom. This is the supreme test of the Christian life. If what we do does not, in some way and to some extent, extend God's Kingdom it is a blank and failure. Whether we eat, or whether we drink, or whatsoever we do should all be done with a view to extending the Kingdom. There never has been a time when there were greater opportunities for service than now. Never in the history of the world has there been greater resources in men and in money, with which to give the whole Gospel to the whole world than today. But Stewardship of property cannot be fully understood, nor intelligently practiced unless the meaning of Christian Stewardship is apprehended; the obligation of stewardship acknowledged, and the extent to which it should be administered can come only as we understand our mission in the world, namely: that we shall minister to, rather than be ministered unto. The one supreme need of the church at this hour, and of every individual Christian is a deeper consciousness that we are not our own, but belong wholly to God. We shall never be able to see the church of our God move like a mighty army until our people are brought to understand the full, rich, all-inclusive meaning of the New Testament doctrine of Christian Stewardship.

These three resultants of Christian Stewardship are but the rich fruitage of the gospel of Christ in the heart of the individual. These resultants demonstrate the dynamic of the gospel in the life by revealing to man his inner self; by developing, enriching and adorning his Christian character; by bringing each individual Christian into a fuller recognition of the stewardship of life and of possessions, both of which are to be used to bring in the Kingdom of God, making possible the doing of his will on earth as in heaven.

The Baptist and Reflector highly commends the work of Dr. C. E. Burts, who is retiring from the secretaryship of the cooperative commission to enter the pastorate, and the editor expresses his opinion that now is the time to abolish the commission.

There were 101 additions to First Church, Memphis, in a revival in which Pastor A. U. Boone was assisted by Dr. Jno. Inzer of Chattanooga. Dr. Boone has been pastor here for 27 years.

BOOKS

"SERMONS ON BOOKS OF THE BIBLE"
By Rev. William Wistar Hamilton, Th.D., D.D.
Baptist Sunday School Board.....\$1.75

Earnest Bible readers and especially interpreters of the will of God are again brought under definite obligation to Dr. Hamilton for his second volume of sermons on the books of the Bible.

Dr. Hamilton continues the figure of the family as descriptive of the people of God and in a very striking way discusses the contents of ten of the Old Testament Books, Job to Daniel, inclusive.

Note the felicitous way in which he characterizes some of the books that he vividly outlines. Job, who proved that God's family served for naught; Psalms, the happy members of the family of God; Songs of Solomon, a love story preserved for the family.

One must read carefully these sermons in order to appreciate their simplicity, their wisdom, and their heart appeal. —B. H. DeMent.

"CHURCH-SCHOOL LEADERSHIP"

By Dr. Edward Rafferty, Editor, International Journal of Religious Education
Fleming H. Revell Company.....\$2.00

Dr. Rafferty is eminently qualified by nature and grace, by education and experience to write with the authority of knowledge and inspiration on the subject he discusses so suggestively and even exhaustively in this timely volume.

The book should be read carefully and kept for frequent reference. It is intended to be supplemented by one's own denominational literature. —B. H. DeMent.

"THE SELF-INTERPRETATION OF JESUS"

By Dr. William Owen Carver
Baptist Sunday School Board.....\$1.50

Dr. Carver is at his best in his charming volume, "The Self-Interpretation of Jesus". He discusses those events and utterances of Jesus which reveal the character and mission of the Son of God and the Saviour of the world. No one can follow the thought of the author without entering more fully into sympathy with Jesus in his suffering and triumph.

We are grateful to Dr. Carver for this outpouring of his life study of Him whom he loves and serves. —B. H. DeMent.

Conscience is like a butcher's blade; it must be often whetted to keep it sharp. The Word of God is a good whetstone; and conscience must be tempered by the Holy Spirit.

The settlement of England's strike is another instance of how a nation may walk right up to the brink of destruction and then experience a great deliverance.

Fifth Ave. Presbyterian Church in New York City, which recently had a Baptist preacher as pastor, has now called a Methodist preacher, Dr. Henry Howard.

Dr. Zeno Wall delighted his old friends at Clinton and Mt. Olive Sunday and Sunday night by a sermon at each of these places. He was on his way back to North Carolina from the Convention in Houston. He says he is forty pounds heavier than when he left us, which reminds us that one of our preachers who stayed in Mississippi as well as made in Mississippi has grown so rotund that he is called the arch-bishop.

Dr. Livingston Johnson says in the Biblical Recorder:

"North Carolina gave \$43,000.00 in round numbers to the Foreign Mission debt. This undoubtedly caused a falling off in the regular contributions, entailing loss to all the other objects and adding but little, if anything, to the amount that the State would have given to Foreign Missions through the regular program."

W. M. U.

DISTRICT MEETINGS

First District—Attention!

D'Lo sisters and indeed all D'Lo will be glad to welcome all who will attend the District Meeting on the evening of June 8th and all day of the 9th. Please write when you will come and how to Mrs. F. L. Busby, D'Lo, Miss.

To the Members of the Sixth District Baptist W. M. U.:

We extend a loving invitation to our sisters of this District to be "At Home" with us on June 9th and 10th. There will be three sessions—the opening one on Wednesday afternoon at 2:15, and the closing one on Thursday morning. Please let us know when we are to have the pleasure of meeting you by writing at once to Mrs. J. A. Naul, Brookhaven, Miss.

Sisters of the Fourth District—Attention:

We are happy to welcome you to Macon to the District Meeting which convenes on the evening of June 3rd and runs through the day of the 4th. Come and let us have a great occasion. Send your names to Mrs. A. A. Senter, Macon, Miss.

To the Sisters of the Fifth District:

Poplarville is so happy to welcome all sisters of the District on June 10th and 11th to the District Meeting. We plan to open on the evening of the 10th and hold two sessions the following day. Everybody welcome. Send your names to Mrs. Drank Hurst, Poplarville.

Second District will send out a call shortly. The meeting will be held on June 15th and 16th in Clarksdale.

Amory will entertain the Third District Meeting on June 17th and 18th. Further notice of this meeting will appear shortly also.

WOMAN'S MISSIONARY UNION

"Register Early" was the call of our Mrs. Aven before we went to Houston. And thanks to the thoughtfulness of our Mississippi women most of us did register early and thus got to each session of the great meeting.

When we registered, we received a package of literature which contained the program, reports of the officers and other matters of interest, some pertaining to our hostess city, Houston.

The programs were printed on blue paper and were attractive. The first inside page held the hymn, "Jesus Shall Reign." This was followed by "Revive Us Again." Other hymns included were "Pay the Tithe," "Jesus Wants Me For a Tither," and "When Baptists All Learn How to Tithe." These last three were written by Mrs. C. D. Creasman of Tennessee, who, by the way, will be our special guest at the Gulfport Encampment and teach a Mission Study Book for us.

One will recognize from this that our program was given largely to Tithing. On the several pages were found the following quotations, which Mrs. Cox had us repeat in concert at the services. Let us all learn them, so as to be ready to give them at our District Meetings and Rallies:

"Tithing is literal, everyday common sense obedience to Christ's command: 'Seek ye first the Kingdom of God.'"

Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.—Luke 6:38.

"Get the tithe idea right first or what either hand is doing may not be worth the other's finding out."

Honor the Lord with thy substance and with the first fruits of all thine increase.—Proverbs 3:9.

One more revival, only one more, is needed—the revival of Christian stewardship, the consecration of the money power to God. When that revival comes, the Kingdom of God will come in a day.—Horace Bushnell.

Of all that Thou shalt give me I will surely give the tenth unto Thee.—Genesis 28:22.

Not grudgingly, or of necessity; for God loves a cheerful giver.—II Corinthians 9:7.

"Happiness, generosity and prosperity go along with tithing."

Ye tithe . . . these ought ye to have done.—Luke 11:42.

The practice of the tithe is the best method of securing for the principle of stewardship an initial grip upon the reality of life.—Robert E. Speer.

The tithe is the "basket" in which the Lord sends to us the nine-tenths which He commits to our keeping.—H. C. Trumbull.

Remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive.—Acts 20:35.

"Tithers become increasingly conscious not only of responsibility but of real partnership with the Infinite."

"Is not 'Seek ye first the Kingdom of God' the best text from which to teach tithing?"

Monday evening was the opening session, and devoted to the Young People's Work. You will find an account on the page given by Miss Traylor.

Tuesday morning, with a crowded house, the Convention opened with singing "Revive Us Again," led by Mrs. Byers.

Mrs. A. C. Leonard of China set the high plane which was kept throughout the sessions, in her devotional on "The Stewardship of Life." She is a remarkable speaker.

After the organization, missionaries and other visitors were recognized. What a goodly company of both Home and Foreign workers we had. The welcome address and the introduction of the local W. M. U. Comitttee followed each other and were both features of Mrs. W. M. Harrell, Houston chairman. She did both beautifully. Listen to this word from her address:

"You are the first convention to assemble in this beautiful auditorium, and you have made glad the hearts of many Houston women by your presence.

"I could tell you glowing tales of this city of your sojourn, with a past so glorious that it has become the shrine of every loyal Texan. I could tell you stirring stories of men and women of faith, who have changed a village into a gateway to the world. We would share with you our memories of the past.

"We point with pride to the accomplishments of this day and endow you with our spirit of progress. We have had high hopes and holy aspirations of what your coming may mean to us.

"We pray that Christ might be lifted up through you and that the likeness of him, altogether lovely, may be put before this growing, impressionable city.

"In Eastern lands they talk with flowers and tell in wreaths and garlands their love and cares. What we have not said today we leave to nature's messengers. Let every magic beauty be yours in this fair city, where the mocking bird sings in the moonlight, orange blooms perfume the air, breezes from the Gulf make us happy and vistas rival Italy. There's nothing but Heaven to wish for, and that's very near to you."

A fitting response was made by Mrs. Wesley N. Jones of North Carolina. Then came the reports of the W. M. U. officers, Misses Mallory, Mather, Winfield and Mrs. W. C. Lowndes. All were fine, of course, but Miss Winfield's and Miss Mather's were so unique that we wish we could print them in full. Indeed we shall print Miss Mather's, but Miss Winfield's record of "One Day in the Office" was given verbally and we did not keep it all. However, we shall never forget how real was made our so frequent and un-

necessary blunders. Not one of us who heard it will I think ever send out another letter unsigned—and we trust never send another to Union Headquarters that should come to State Headquarters.

The crowning peak of the day as well as the days was the marvelous message of our President, Mrs. W. J. Cox. Her theme was "Sowing Beside All Waters." This will be given in full on this page shortly; will also be in the minutes. Sister, read it, not once or twice, but often; read it silently to your own heart. Read it aloud to your home circle, and to your society. Read it many times. Read it prayerfully.

This account will be continued next week. We regret that we cannot give the entire page today. But our District Meetings demand some space.

YOUNG PEOPLE'S SESSION OF W. M. U. CONVENTION

Monday evening by 7:30 we were seated in the city auditorium in Houston ready for the Young People's program to begin. While we waited the band from the First Baptist Church entertained us. At 8 o'clock Mrs. W. J. Cox, our W. M. U. President, Miss Juliette Mather, our Young People's leader, and Mrs. Frank Lide, a missionary, who led the devotional for us, walked up on the rostrum.

Mrs. Cox called the meeting to order, thereby opening officially the thirty-eighth annual meeting of the W. M. U. of the South. After the devotional the curtain was raised and in deed and in truth we heard the voices of youth in speech and spectacle, as Miss Mather spoke to us on the fundamentals and ideals of each organization, and the boys and girls representing the different auxiliaries came marching in at stated intervals singing their respective hymns. More than 250 young people and little children took part in this program. This beautiful picture portrayed to us what the Union is trying to accomplish for the youth of the South.

Our new principal, Mrs. Janie Cree Rose, then brought us a message on the work of our W. M. U. Training School, while the president of our T. S. alumnae, Mrs. Lawrence, held the banner, and the secretary, Miss Julia Allen, held an enlarged cardboard Training School pin—the open Bible and the sword. Next the young people's leaders from the States were introduced, while a large placard with the name of State and number of auxiliaries was held up. At the same time the awards were presented. Mississippi did not get one this year.

The large service flag was unfurled and Miss Leachman read the names of the new missionaries who had gone out this year, thus dedicating the new stars on our W. M. U. service flag.

Dr. Carver closed the evening program in a brief address on the Youth of the World, paying a tribute to the Union for its work in the South and around the world.

Twenty-three young ladies were graduated from Blue Mountain College this week. This fountain of learning and inspiration continues to pour its stream of good influence into the life of our state and nation.

The editor was most fortunately located at Houston during the Convention, being assigned to the Cotton Hotel, where the accommodations were all that could be expected, and having as room-mate Dr. Gwaltney, editor of the Alabama Baptist.

Speaking of the comparative liberality of the various denominations: There is a Baptist school in Mississippi in which an Epworth League is conducted as part of the religious work of the institution. Can you find a school of another denomination in which a B. Y. P. U. is maintained?

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

SENIOR B. Y. P. U. WORK AT MT. ZION CHURCH

We started a B. Y. P. U. at Mt. Zion back in the winter. On account of bad weather only a few attended regularly, but the few were faithful. But we are glad to say that we have more attendance now and more interest in the work is being done now. We had a fine president, Prof. J. A. Eckhoff, the principal of New Hope High School. He made a faithful worker and we feel that he did a great thing in getting it started. We are very sorry that he can't be with us during the summer months, but will be glad to see him back at the beginning of school this fall. We elected a new president, Miss Naomi Ashcraft. We hope she will continue to carry the work on and still make it better.

We had a very interesting program Sunday a week ago under charge of one of our group captains, Mr. Stokes Chism. The program was well rendered. After the regular program we had a special program on "Mother's Day." It proved to be very interesting. We had a large crowd. A number of our mothers were there. The program consisted of several songs, some duets, quartettes and class songs, and we had some talks and recitations on "Mother's Day."

Friday night the social committee gave the B. Y. P. U. a social at Mr. Windham's. Several were there, but on account of the rain some were absent that should have been there. We should all thank Mr. Windham for being so kind to us to furnish the refreshments. He is on the social committee, which has proved to be a very faithful worker.

We had another interesting program Sunday night, May 16th, under the leader, Charley Ashcraft, the group captain. Everybody seemed to be very interested in the program, the subject being one of our greatest men, Martin Luther. Each one did their part in rendering their parts. We wish to thank one of the older ones in the community, Mr. Jim Hughes, for giving us such a good talk on the great man.

A large crowd was there. We wish to thank the older folks for going out and being with us. It makes us feel like we are doing something worthwhile to have our parents with us.

We hope and trust we will continue to have a good B. Y. P. U. out here.

MONTROSE B. Y. P. U.

On Sunday, May 16, an Intermediate B. Y. P. U. with an enrollment of twenty-two was organized under the leadership of Mrs. J. N. Tait. The following officers were elected:

President, Lucile James; Vice-President, J. Will Alexander; Secretary-Treasurer, Miley Alexander; Corresponding Secretary, Buford Bunch; Group Captains, Charles Wall, Annie Jewel James, Buford Wyndham, Sallie May Knotts; Pianist, Ouida Wyndham.

The members of this union have had one year's training in the Junior Union, and are planning and working for the Standard of Excellence. A Study Course has been planned for the first week in June.

Buford Bunch, Cor. Secy.

IMPRESSIONS OF THE CONVENTION

Evidently the Convention at Houston was great. It was preceded by a Holy Ghost prayer meeting, at the First Baptist Church, led by Rev. W. A. McComb of Gulfport. I, for one, came away with mental and spiritual food—and more brotherly love.

We saw many editors and their papers on exhibition, and heard reports of the work from other states, but, after all, our own—Dr. R. B. Gunter, and Editor Lipsey—and old Mississippi still hold a high place with the brotherhood, and for keeping peace and clear of debt, they stand at the top.

President J. C. Hardy, a Mississippi College man, takes high rank, not only in his college life, but in the work of his church.

President Edgar Godbold, who is another layman, and a Clinton boy, whom I baptized at Mars Hill some years ago, and now President of Howard Payne College, was at the Convention, serving on committees. If all our college men were like Jack Hardy and Edgar Godbold—pupils would be safe. Many of them are.

Many of the messengers noted, with regret, the accident that had befallen President J. L. Johnson, of Hattiesburg, and wished for him a speedy recovery.

Rev. M. T. Andrews, born and reared at Eastfork, Miss., and ordained by Rev. J. A. Lee and your humble servant, is one of the leading men of Texas. He has a book soon to come from the press, containing an account of his trip to the Holy Land, and some of his choice sermons. He has promised to send Bro. Lee and myself a copy.

Rev. J. B. Leavell is pastor of the First Baptist Church at Houston, and has just completed a half million dollar house, and has a membership of 5,000. There were five Leavell brothers on Sunday in the pulpit. Is there anything on record like it?

The memory of the beloved Gambrill still lingers in the hearts and speeches of the brethren of the Convention.

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BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., No. NASHVILLE, TENNESSEE

GOOD

BOOKS

Will be back in Mississippi to hold the meetings planned, and have a few more Sundays I could give to meetings.

J. H. Lane,
Tulsa, Okla.

OPEN LETTER TO PROHIBITIONISTS

Every friend of the home, school, church and good government should rally to the aid of the Anti-Saloon League, the Woman's Christian Temperance Union and the National Temperance Bureau. The Anti-Saloon League of Mississippi has one lecturer employed, Dr. S. L. Morris, of Jackson, and there should be at least two more in the field. When Gov. Cox ran for President the "Wets" spent a great deal of money to elect Congressmen and Senators that they could use, but where they spent thousands of dollars then they are spending millions now. In all of the states where the foreign population runs 40 to 60 per cent "Wet" money will flow like water in swaying votes. In the state of Pennsylvania thousands of dollars will be spent in every large city in preparation for the next election.

Gov. Al(cohol) Smith of New York says, "Let me tell you that I think the ratification of the 18th Amendment by the state of New

York's legislature was a dishonest approval". He has signed a bill to be voted on by New York state, "Should the Congress of the United States modify the Federal act so that the same shall not prohibit the manufacture, sale, transportation, importation or exportation of beverages which are not in fact intoxicating as determined in accordance with the law of the respective states". Gov. Smith got Tammany to give the campaign fund over two hundred thousand dollars to carry the Democratic Convention to New York City. He took the oath as Governor to support the Constitution of the United States and then signed a bill that New York state should not enforce the prohibition laws.

The way we secured prohibition was the duty of every man to get right, then help get his neighbor right, then the community, the county, the state, and then the United States. This took fifty years of faith in God, prayers, speeches, sermons, temperance Sunday School lessons every quarter and much hard work. Now the majority should become observers of the prohibition law as well as the other laws.

Judge Wm. H. Thomas of the Alabama Supreme Court in a com-

(Continued on page 12)

Sunday School Department

SUNDAY SCHOOL LESSON

May 30

R. A. Venable

Jacob's Dream (Genesis 27:10-22)

1. The circumstances leading up to Jacob's dream are interesting and instructive since they furnish the background of the portrait of the man, whose life, character and activities enter so largely into the early history of the Israelitish nation. There are incidents, and events in the life of Jacob found in the Sacred Records which are greatly to his discredit. He was not a paragon of moral perfection, nor of unselfish devotion to the God of Abraham and Isaac, his grandfather and father. His cunning, his craftiness and his cupidity are the outstanding characteristics of his early history. He came of a family of tricksters on his mother's side. Selfishness and deceit were a heritage bequeathed to him by Rebekah. These fraudulent elements of character were in his blood. They are in evidence in his maternal grandfather. The branch will be muddy, if there is a hog in the spring. A muddy fountain will not send forth a clear stream. Jacob's faith in the God of his fathers was not a soul subduing faith. He relied upon his cunning and craft to increase his gains and resorted to deception to forward his personal advancement. His own will was the law of his being and his unbridled desires were the impelling power of his activities. The everlasting Ought, had no place in his program of life. Jacob's appearance at Bethel was the result of his perfidious deceit and cunning craftiness, in the practice of which he had sacrificed every obligation due to his twin brother, Esau, and his old blind father, Isaac. He had taken advantage of Esau at an unpropitious time, and robbed him of his birthright, giving him in return a mess of pottage. Biding his time, he sought the blessing which went with the birthright, at the hands of his father, Isaac. The blessing he obtained by disguising himself and perpetrating upon the blind old man a fraud conceived in selfish ambition and executed in perfidy and deceit. The outrage committed against Esau in this fraudulent transaction stirred him into a furious rage. He vowed to take the life of Jacob in revenge for the wrong he had done him. Jacob's only safety was in flight. He starts out upon a long and perilous journey to Haran in Padanaram, the home of his mother's people. Possibly this pause at Bethel was on the second night of his flight. The lone sleeper and dreamer was a fugitive from his home and family because of the moral turpitude of his life and the outrages of which he was guilty. He was the victim of circumstances which his rascality had created, from which there was

no escape except in flight from family, home and country. Rebekah, his mother, was an adept in devising schemes by which to glaze over the enormities of which she and her favorite son were guilty. To conceal from Isaac the treachery and craven fear of Jacob which impelled his flight she made it appear, to the blind old man, that it was necessary for Jacob to go back to her family, in Haran, in search of a wife worthy of his prestige and high calling. She sought to give the flight of Jacob the semblance of religious scruples and loyalty to the covenant of Abraham.

2. The appearance of Jacob at Bethel was the result of a chain of circumstances which are recorded in Sacred History to his great discredit and that of his mother. The outcome of Jacob's flight was the beginning of years of needed and varied discipline which ultimately reconstructed his whole being, qualifying him for the high service, he was to render in the unfolding purpose of God in carrying out his covenant of grace by which all the nations of the earth were to be blessed.

"And Jacob went out from Beersheba and went toward Haran, and he lighted upon a certain place, and tarried there all night because the sun was set; and he took one of the stones of the place and put it under his head, and lay down in that place to sleep." (Vers. 10-11.) All efforts to identify "the certain place" with the site where Abraham pitched his tent and reared an altar, (Gen. 12:8) have failed. The backbone of the Palestine hills leading to the north was overlaid with loose slabs of stone, one of which Jacob took as a pillow for the night, with no thought of what momentous disclosures God would make to him that night. What must have been the line of Jacob's thoughts. Tired of body, lonely, many reasons to be ashamed of his past career, crowding upon his mind, and the unknown future pressing upon him, he was a fit subject for disturbing dreams. But God takes men at their worst as well as their best, and leads them onward and upward, out of the bewildering mazes of oppressing doubt and despair to higher ground and clearer skies. With head pillow'd upon a stone, beyond the reach of a human voice, in the silence of the night, canopied by the heavens above him and the stars as sentinels beaming upon his lonely couch, Jacob dreamed.

3. "And he dreamed, and behold a ladder set upon the earth and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold Jehovah stood above it, and said, I am Jehovah, the God of Abraham, thy father, and the God of Isaac." (Vers. 12-13.) Such was the stage setting of Jacob's dream. Just how

much of this scene was influenced by the local surroundings is an open question. Dr. Hanna says, "In approaching Bethel, the hill sides present, frequently, such an exact resemblance to the steps of a stair, that it may have been from them that the vision of Jacob's dream was borrowed." What Jacob really saw may have been a smooth ascent, reaching up from earth to heaven, over which he beheld a great shining host of celestial messengers, going up and down at the bidding of God, who stood at the head of the stairway, dispatching them upon errands of love and mercy. The lesson is that the way between heaven and earth has been established and that communication between God has not been cut off by sinful men. The angels of God are ministering spirits sent to minister to the heirs of salvation. Jesus saw in this dream vision a fit symbol of the ever-increasing disclosures of divine truth to those who believe in him. (John 1:51.) The scene is one of surpassing grandeur. Jacob, prone upon the ground, a shining stairway reaching from earth to heaven, thronged with angelic forms, shining with the luster of celestial splendor, form a picture of transcendent glory.

4. The climax of this resplendent vision appears in the manifestation of Jehovah renewing the covenant to Jacob which he had made with Abraham, reinforced by some special promises to Jacob himself.

"And behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and thy seed shall all the families of the earth be blessed. And behold I am with thee and will keep thee wheresoever thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." (Vers. 13-15.)

God never forgets his promises. Their realization may be long delayed, but in his own good time, and according to the council of his own will he will bring them to pass. The contents of his covenant promises to Abraham are made over to Jacob. (1) The land he promised to Abraham now passes to Jacob. (2) The promise of a countless posterity is renewed to Jacob, whose habitations shall reach to the last outpost of the east and the west, the north and the south, of the land of promise. (3) In his seed shall all of the families of the earth be blessed. In blessing him he will make him a blessing to all generations through all time, even unto the end of the ages. A forecast of the coming of the Son of righteousness, who should rise with healing in his wings and flood the world with light and life.

(4) There were special, personal promises made to Jacob himself. (a) "I am with thee." (b) "I will keep thee wheresoever thou goest, and will bring thee again into this

land." (c) "I will not leave thee, until I have done that which I have spoken to thee of." How well adapted were these words to Jacob's lonely condition, now fleeing for his life, from family, friends and the land promised to his father. God knows our needs, and how to comfort the hearts of the lonely, the weary and the erring. This vision of Jehovah was an assurance that the God of his father had not forsaken him. In all his past history there is no evidence of the devotional spirit in Jacob. His entire conduct shows him as lacking in moral perception or regard for any standard of moral conduct. But at Bethel, he seems for the first time to discover himself. His moral and religious sensibilities were profoundly stirred, and he came to realize that his life and destiny were in Jehovah's hands. He was made conscious of the worthlessness of cunning craftiness, cupidity and deception, the practice of which had brought him to the brink of ruin.

So far as the record goes this was the first time God had come into personal relations with Jacob as he had with Abraham and Isaac. Henceforth, the divine disclosures are made to Jacob in consideration of the circumstances of his life. The promises made to Abraham, are reiterated to Jacob and reinforced by an additional promise. "And behold I am with thee, and will keep thee in all the places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." The implication of this promise is that Jacob's journey to Haran had God's sanction and was in accordance with his purpose, though it does not commit God to an approval of Jacob's fraudulent method of obtaining the birthright. This dream enlarged Jacob's views of God, as not confined to one sacred place, but is anywhere and everywhere to guard, guide and help.

5. Awaking from his dream, the whole current of his thought was changed. "And Jacob awaked out of his sleep, and he said, 'Surely the Lord is in this place, and I knew it not.' As he pillow'd his head upon a stone at night-fall, he doubtless felt himself alone, not only from home and loved ones, but also from God. With the sense of isolation, perturbed in thought and travel worn, he could have scarcely thought of such a disclosure of the God of his father as was vouchsafed to him on Bethel's heights. What he had chosen as a place to rest his weary limbs turned out to be none other than the house of God and the gateway to heaven. In search of rest he found God and from that lonely spot he beheld an ascending highway leading from earth to heaven thronged with celestial messengers ascending and descending upon it.

6. "And he was afraid, and said, how dreadful is this place! This is none other than the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set up for a pillar, and poured oil upon the top

leave thee, which I have How well to Jacob's sing for his sons and the other. God now to come lonely, the This vision assurance that had not for- cast history the devo- His entire lacking in ward for any ect. But at the first time moral and the profound- to realize they were in s made con- cern of cun- and decep- which had risk of ruin. It goes this had come with Jacob and Isaac. disclosures consideration his life. The ham, are re-inforced by "And behold I will keep thee thou goest, I will bring into this care thee until have spoken of this journey to son and was his purpose, submit God to fraudulent birthright. Jacob's views to one sacred and every- and help.

His dream, the thought was awaked out, "Surely the and I knew set his head all, he doubt- e, not only ones, but also sense of isol- thought and have scarcely closure of the was vouch- nel's heights. as a place to turned out to the house of heaven. In and God and he beheld an heading from cedding with ce- descending and

(1) The vision of God inspired in Jacob the deepest sense of reverence. He was afraid. The place to him was dreadful. Would that our people could have a sense of reverence. The devotional tone has departed from our assemblies of worship. The prayer: "Hallowed", "Holy", "Sacred", "Revered be thy name" is now a silent note. We need a Bethel vision. We need to stand in the gateway of heaven and feel the presence and sanctity of God.

(2) So uplifting and profoundly stirring was Jacob's dream vision and so awe inspiring that he sought at once to memorialize the place and the experience in an enduring form. He would have these held in everlasting remembrance that he set up the stone as an object of worship; a mere fetish, is an unwarrantable assumption, devised to discredit the purity of Jacob's religious conceptions and devotions. The oil of consecration poured upon the stone was a consecration of it, as a memorial to the divine disclosure on that never to be forgotten night. The stone itself was not invested with any degree of sanctity. The place he called Bethel, the house of God, a name which has come down across the centuries, and registers, in our own time, the name of many places of worship where God has graciously made known his presence to his people.

(3) Jacob, moved by the deepest gratitude for this gracious visitation of God on that lonely night, makes a vow, as a slight return for the blessings and promises which he had received. The contents of the promise of the Lord to him, he recounts as the preface of the vow he makes. (a) Divine companionship—"am with thee". (b) Divine protection—"will keep thee". (c) Divine sustenance—"give thee bread". (d) Divine assurance of a safe return—"bring thee again unto this land". (e) An assurance that all God had promised his father and himself should be realized unto him and his seed after him. "Until I have done all I have spoken to thee of." Over against these it is interesting to note the contents of Jacob's vow. (a) If God verifies all the promises he has made to Jacob, then the Lord shall, upon his safe return, be his God. "The Lord shall be my God." (b) On his safe return to the land in peace, Jacob vows to erect an altar for the celebration of divine worship. "And this stone which I have set for a pillar, shall be God's house." This part of his vow he subsequently carried out. (See chapter 35:1-15.)

(c) Another element in his vow, was that a tenth of all the Lord gave him he would give back to the Lord. This he promises to do on his return to the land in peace. He engages to do nothing of the kind during his long absence in Haran. The disposition and capacity to drive a sharp bargain seems here to emerge. One does not like to say it presents Jacob as seeking in a way to commercialize his relation to God, but it takes on such a coloring from the well known character of this son of Isaac. It took him a long time to overcome the sinister motives of his actions, and the cunning craftiness which marked the early activities of his life.

THE CONVENTION AND EVANGELISM

Robert Harkness

The importance of Evangelism in the program of the Southern Baptist Convention was emphasized in the successful Evangelistic Conference conducted under the direction of Dr. Ellis A. Fuller, Superintendent of Evangelism. Each morning, from 8:00 to 8:45, during the Convention the large Gymnasium Hall at the Auditorium was crowded with preachers anxious to gain the inspiration of the Conference. As the first Conference of its kind under the auspices of the reorganized Evangelistic Department, it was a complete success both in the matter of spiritual impression and attendance. In each session there was a revival spirit which developed a fervor reminiscent of the days of blessing in bygone years.

The place of Evangelism has always been recognized in the activities of the church, but there is great need of a re-statement of its purpose, possibility and power, from time to time. The Evangelistic Conference has served this end well, for it made possible a consideration of the vital elements of successful evangelism, which must result in much encouragement to the brethren as a whole.

The special speakers during the Conference were Dr. John R. Sampey and Dr. John F. Vines. Dr. Sampey spoke on the first, second and third mornings and Dr. Vines brought the closing message. Each address was to the point and was freighted with divine power. Dr. Sampey brought to his aid the accumulated knowledge and experience of more than forty years of theological teaching and pastoral work, as he dealt with his subjects. He opened the Conference with a powerful address on "The Bible in Evangelism." He left no doubt in the mind of anyone regarding his belief in the Word of God. He stressed the advisability of taking a complete book of the Bible as the basis of an evangelistic meeting. "Get the people to read it with you," said Dr. Sampey. "Get them to prepare for your exposition of the book by reading it through carefully at home. By taking a whole book in this way, you can deal with practically every difficulty in the church and at the same time attack the inconsistency

of the church member. You can stir him up to an active participation in the work of the church and you can lay upon him the need of definite soul winning as part of his obligation to the church."

In the subject of "The Holy Spirit in Evangelism" Dr. Sampey was thoroughly at home. His own work as a professor of the Southern Baptist Theological Seminary, combined with his occasional evangelistic work, gave him undisputed authority in dealing with this topic. It was an intensely spiritual address. The speaker took his audience into the power house of evangelism. The operation of the Holy Spirit was clearly defined. The need of absolute dependence upon Him was emphasized and the assurance of definite results was set before the brethren as an incentive to a greater faith and a more earnest endeavor.

The closing address of Dr. Sampey was centered in the theme "The Confessional in Evangelism." The learned professor was anxious to pave the way for a complete understanding of his message. He pointed out the abuse of the confessional by the priest, "But," he added, "we need in these days to have a confession of sin to God." He emphasized this need as suggested in I John 1:9. Many instances were cited of blessing received by the confession of sin. An impassioned appeal was made to the brethren in this connection.

Speaking on the closing day of the Conference on the subject of "Paying the Price," Dr. Vines made it clear that the real evangelist must be prepared to pay the price. He also drew attention to the need of the pastor paying the price. His message was a fitting climax to a most successful Conference. A note of optimism was sounded, inspiration was received and the pastors gained a fresh insight into the great potentialities of evangelism. It is the purpose of the Evangelistic Department to have a similar conference at the Convention next year.

DR. JOHN R. SAMPEY AND BRIDE MISSIONARY VOLUNTEERS TO BRAZIL

By Chas. F. Leek,
Publicity Secretary

For the second time Dr. John R. Sampey, for forty-one years professor of Old Testament at the Southern Baptist Theological Seminary, has launched out on matrimonial seas and for the second time is sailing for Brazil on his own expenses as a volunteer evangelistic missionary. Professor Sampey (64) and Miss Ellen Wood (42) of Birmingham, Ala., were married in Birmingham Sunday, May 16th, President E. Y. Mullins officiating.

The newly-weds came to Louisville for a few days following the wedding and then left for New York, from which port they sailed for South America. The trip from New York to Rio is to constitute their honeymoon trip as both expect to throw themselves immediately on arriving into a missionary-evangelistic cam-

paign that will extend from one end of Brazil to the other.

Those who had the good fortune to hear Dr. Sampey address the recent Southern Baptist Convention as one of the Foreign Mission Board's special speakers have some idea of Dr. Sampey's evangelistic fervor and his passion for the lost on the foreign fields. He is repeating this year what he did last summer when God led him into a service for which he volunteered in his youth.

Dr. Sampey, when interviewed on the subject by the writer, said that he had had offers of assistance both from friends in America and the Missionaries and natives in Brazil but that he had refused the proffers, willing rather to receive the joy of spending a thousand or so dollars of his life time saving for this purpose. He was happy that Mrs. Sampey was one with him on this plan.

Since he was delayed in starting his trip by the call to address the Convention on his past missionary experiences in Brazil, the Seminary granted Dr. Sampey a month's leave of absence in the fall. He will assume his duties as head of the School of Old Testament the middle of October.

It was at a camp meeting and hats had been passed around to receive the collection. The preacher rose and said, "Let us sing while the hats are coming in."

The pianist, after some fumbling with the pages, turned to him and said, "I can't find it."

"Eh?" said the preacher, not understanding.

"That song, 'While the Hats Are Coming In'—it isn't in my book," said the pianist.—Boston Transcript.



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

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Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., today. He will send you a catalog and tell you about what this school can do for your boy.

BLUE MOUNTAIN COLLEGE

Our fifty-third annual session will close on Thursday, May 27th. Twenty-three of the finest young women in America will receive their degrees. Their names are as follows:

Madge Beasley, B. A., Houston, Miss.

Nan Beggs, B. A., Pensacola, Fla.

Lucile Bond, B. A., Taylor, Miss.

Emma Bostwick, B. A., Ripley, Miss.

Mattie Bryan, B. A., Pheba, Miss.

Gladys Byrne, B. A., Rich, Miss.

Ruth Bridger, B. A., Bells, Tenn.

Wilhelmina Carter, B. A., Blue Mountain, Miss.

Bettie May Collins, B. A., Lewisburg, Miss.

Gertrude Durham, B. A., Blue Mountain, Miss.

Mamie Estes, B. A., Noxapater, Miss.

Katherine Goza, B. Mus., Houston, Miss.

Birma Pool Guyton, B. A., Blue Mountain, Miss.

Gertrude Hall, B. A., Jackson, Miss.

Audie Kilpatrick, B. A., Noxapater, Miss.

Bess Martin, B. Mus., Blue Mountain, Miss.

Nellie Moye, B. A., Barth, Miss.

Ruth Richardson, B. A., Blue Mountain, Miss.

Edwina Robinson, B. A. and B. Mus., Magee, Miss.

Doris Searcy, B. A., Benton, Ark.

Alma Searcy, B. Mus., Drew, Miss.

Josephine Trotter, B. A., Sardis, Miss.

Evelyn Troutman, B. A., Blytheville, Ark.

Our Commencement exercises have been going on for several days, beginning with a splendid exhibit by the departments of Art and Home Science. Saturday night, May 22nd, the Expression and Music Departments staged the final concert of the session in the presence of a large, enthusiastic audience.

The Commencement sermon was preached by Dr. P. I. Lipsey. His text was from the fourth chapter of Revelation, verses two, three and four. The entire congregation was of the opinion that it was one of the finest sermons ever heard in Blue Mountain.

The baccalaureate address will be delivered, at the unanimous request of the members of the senior class, by Dr. W. T. Lowrey, former president of the College.

We are still lamenting the fact that we shall soon loose our great Business Manager, Mr. J. A. Travis. We are exceptionally fortunate, however, in his successor, Professor James Buchanan, for the past ten years Principal of the New Albany High School. Professor Buchanan is a graduate of Mississippi College, and one of the most popular school men in Mississippi.

Faithfully,

—Lawrence T. Lowrey.

PICAYUNE

The First Baptist Church of Picayune was the scene of one of the greatest services of its history last night when the Rev. Wilfred C. Tyler was ordained to the gospel ministry. Almost a thousand people

packed the auditorium and galleries to witness the ordination of one of Picayune's most popular young men.

The examination of Mr. Tyler was held in the afternoon at the church, in which he showed himself thoroughly grounded in the great doctrines of theology, soteriology, ecclesiology, and esthatology.

After the song service of the evening, Bro. Tyler was called upon to give his experience of conversion and his call to the ministry. With simplicity but with touching force he told the story of how God touched his heart as a boy, then put His hand upon him in young manhood to lead him into service.

The ordination sermon was preached by the Rev. O. P. Estes, pastor of the First Baptist Church of Bogalusa, La. Mr. Estes was pastor at Picayune when Bro. Tyler volunteered publicly for the ministry. The sermon subject was "The Transcendent Glory of the Ministry." A more powerful sermon was never heard in this church than this one. After the sermon a Bible was presented to Bro. Tyler and the ordination charge delivered by the writer.

The ordination prayer was led by Bro. L. G. Gates, pastor of the First Baptist Church of Laurel, Miss., while the hands of the preachers and deacons were placed upon the head of the kneeling young minister.

Mr. Tyler is exceptionally fitted both by nature and training for the calling of the ministry. He now is twenty-four years of age, is a B.A. graduate of Mississippi College at Clinton, Miss., and has just completed his second year in the Southern Baptist Theological Seminary of Louisville, Kentucky, where he is working for a Th.M. degree. For two years between his graduation at Mississippi College and his entrance at the Seminary he was teacher and coach of athletics at the Laurel, Mississippi High School. He will be remembered as running mate and chief interference maker with "Goat" Hale on the Mississippi College football team when they won the State championship. Mr. Tyler is now assistant pastor in the First Baptist Church of New Albany, Ind., which work he does in connection with his studies in the Seminary in Louisville.

The family of Mr. Tyler are prominently connected with Baptist affairs in the State of Mississippi and leaders in the Picayune church. His father, Hon. L. L. Tyler, is a deacon, superintendent of the Sunday School, and chairman of the finance committee. His mother is a Sunday School teacher and president of the Woman's Missionary Society. His brother, Mr. L. F. Tyler, is treasurer of the church. All the friends and acquaintances of Mr. Tyler predict for him a great and useful ministry in the service of his Master.

Roland Q. Leavell,
Pastor First Baptist Church,
Picayune, Miss.

(Continued from page 9)
mencement address at Auburn, Ala., said: "The more people obey the law or lend their influence to the law, the less occasion there will be for dismay over the disregard for

the law. One way in which right minded people can assist the forces of law and order is through their unmistakable stand for law OBSERVANCE".

What can a citizenship expect of an intermittent public, or a protective system in any community of non-enforcement of law of a double system of law enforcement? What can we expect of children who know their father assists the illegal liquor lesser to violate the law when he buys liquor and himself becomes a violator by having liquor in his possession? The seller could not sell without a purchaser and the man that buys the liquor is as guilty in the eyes of God as the man that sells it and this should be in the eyes of the law.

A ten year old boy wrote the police department of New York City to raid a certain candy store and they would find liquor, for he knew his mother and other women were buying it there. The place was raided and three hundred gallons

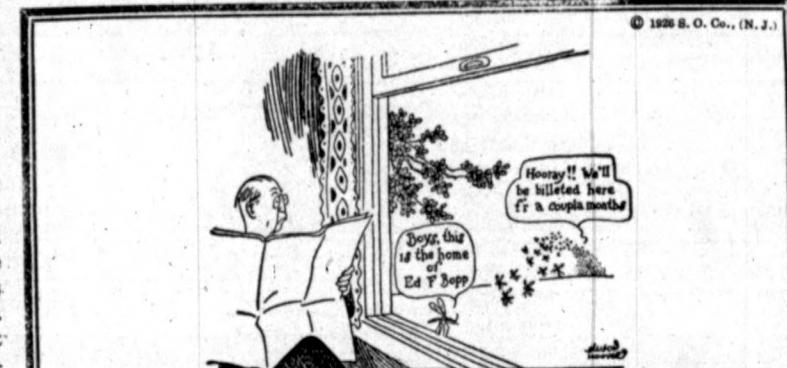
found. If your neighbor sells or makes this poison you should report him. If he built a dam across a creek flooding your land you would report it quick. If he raised rattlesnakes and turned them loose to bite your children you would take it to law. The snake would damage the body but the liquor damages the body and damns the soul. Organize civic clubs to look after these violations and then no one man will bear the blame of reporting. Sound every man soliciting your vote and see how he stands for law observance and enforcement.

—W. H. Patton.
Shubuta, Miss. May 22, 1926.

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COL. R. BINGHAM, Supt. Emeritus :: COL. S. R. MCKEE, Supt.

Thursday, May 27, 1926

THE BAPTIST RECORD

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East Mississippi Department

By R. L. Breland

REJOICE!

I feel that the recent meeting of the Southern Baptist Convention was the greatest in many years. Many things happened there that make me rejoice, chief among which was the anti-evolution resolution, which was adopted unanimously and without debate or wrangle. Let us read it again:

"The Southern Baptist Convention accepts Genesis as teaching that man was the special creation of God, and rejects every theory, evolution or otherwise, that teaches that man originated in, or came by way of, a lower animal ancestry."

"Again I say, rejoice!" That seems to hit the spot. No place in that statement for the monkey lovers to find comfort. I feel that this will bring about peace and satisfaction between all parties concerned. I am a died-in-the-wool anti-evolutionist, and this pleases me. It should please all real Bible lovers, for it not only puts the foot of Southern Baptists on the evolution theory of man's creation, but on all other theories when it says "or otherwise." I was satisfied our leaders were right at heart, but were not desirous of haste, but that when the proper moment came and the showdown came they would stand the test and put it down right, just like the Bible does; and praise the Lord, they did.

I feel that our denomination is more united and stronger right now than it has ever been. Our fuming has drawn us to a firm statement and conclusion on a vital question, and this conclusion was absolutely square with God's word as understood and believed by ninety-nine per cent of the Baptists of the South. This is going to renew the confidence of the masses of our people which was beginning to waver somewhat, and our receipts will begin to increase and our people will rally afresh to the standard of our Master.

My opinion is that the falling off in receipts was brought about by the discussions on the evolution question. There was, seemingly, some of our leaders who were not unfavorable to the theory and our people would not support the work if such infidelity existed. Our people do not propose to pay to have a destructive doctrine preached or taught, so they withheld their funds. Now, since that question is settled, and settled right, and our colleges have subscribed to the resolution to purge themselves of all monkey-lovers, if they have such, I feel sure our people will come to the rescue of our work. Come on, boys, and let's do our best. "And again I say, rejoice!"

NOTES AND COMMENTS

Rev. J. O. Hill, pastor at Portland, Tenn., a native of Yalobusha County, was in Coffeeville last week. He was visiting his aged father, who lives a few miles east of town. He was agreeably surprised at the splendid church building now in this town.

Rev. Clyde L. Breland, now pastor at Walton, Ky., will do the preaching in the meeting at Coffeeville, which is set to begin about the third Sunday in June. He recently received his Th. M. Degree from the Southern Baptist Seminary, Louisville, Ky., and will continue his post-graduate work there.

We are glad to welcome Rev. J. M. Hickerman of Noxapater, Miss., to the pastorate of Sardis Church to begin June 1st. Bro. Hickerman recently graduated from the Seminary at Louisville, Ky.

I was delighted recently to receive a brotherly letter from my good friend, Rev. R. G. Joiner, who was at Estabutchie, Miss., for a number of years. He is now pastor of Glenwood Baptist Church, Easley, S. C. Of his work, he says: "I have been here 33 months. We have the only Sunday School in the county that has made A-1 this year. I like here fine, but it is not Mississippi."

Pastor H. W. Shirley and singer, M. E. Perry, are in a revival at Ovett this week. They begin a meeting at Sumrall the first Sunday in June. They are getting real busy for the Master. Blessings upon them.

FRECKLES

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MONEY BACK IF IT FAILS. SOLD BY DRUG
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Thrift

Anyone's first and best victory is the avoiding of needless expense.

A young man may be as proud as Lucifer but there is no sacrifice of pride to help the bride and save a servant's wage.

The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,
President.O. B. Taylor,
Vice-President.

Pastor J. T. Caughley is available for two revival meetings this summer.

After a woman had finished a longing of complaint against her husband, her patient pastor said: "Why not try heaping coals of fire on his head?"

"Well, I'd sorter hate to go that far," hesitated the woman. "Though I've tried scalding water and it ain't done no good."—Ex.



Get Rid of Roaches

They crawl up water pipes and through cracks—but you can stop them forever. Bee Brand Insect Powder will kill every one. Sprinkle or blow it into every crevice—all around your kitchen and pantry. It's harmless to mankind, domestic animals, birds and pets of all kinds, but death to roaches.

It also kills Ants, Fleas, Flies, Mosquitoes, Water Bugs, Bed Bugs, Moths, Lice on Fowl, and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and \$1.00. Puffer gun, 10c.

If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

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This paper reaches 50,000 people. Rates for want ads 2c per word—cash with order.

FOR SALE—A Scholarship in the Draughon's Business College, Jackson. Apply to The Baptist Record, Jackson.

Rev. George H. Bula, Laurel, R. No. 2, is available for evangelistic meetings as preacher or singer from June 14 to July 4.

WANTED—Salesman with light delivery truck to handle a good line of package cake in Jackson and surrounding towns with salary and commission. We will establish business and introduce cake. Must be clean and honest, with experience in selling.

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Hang up heavy framed pictures
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"The Hanger with the Twist"
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The Entertainer: "If any lady or gentleman in the audience will call out the name of some female character in Shakespeare, I will endeavor to portray that character."

A Voice: "Florence Nightingale!"

The Entertainer: "I said Shakespeare, sir, not Dickens!"—The Humorist.

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MISS JULIA DAINWOOD, SUPERINTENDENT

COLLEGE COLUMN

M. S. C. W. News Notes

Bitter Enders

There are a large number of girls at M. S. C. W. who are real bitter enders—they have lasted to the end. They have successfully avoided all the flunks on tests, and other failures that students fall heir to, and in some way have managed to complete their four years' course. Of the 258 Seniors 72 of them are Baptist girls. They will leave us in just a week.

A letter has gone out to every Baptist Senior who has placed her letter in the churches here. In this letter we are urging them to take their church letters and affiliate with the church in the town to which they go. We believed it was right for them to bring their letters here, and now that they are leaving we still believe it is Scriptural for them to carry them back home or to the church in the place where they go to teach.

Report of S. B. C.

The girls at the Noonday prayer meeting on Tuesday enjoyed a report of the happenings of the Southern Baptist Convention. Brother Franks came for this occasion. He stated that it was a wholesome and good spirited meeting—one of the best he had attended. He spoke at length concerning the report of the Foreign Mission Board and of the Student Work. Merrill Moore, ex-chairman of our State Student Conference, was one of the student speakers on the program.

Dr. Geo. W. Burroughs

The National Cumberland Presbyterian Convention has been meeting in Columbus this week. On Wednesday night we heard a wonderful message on "The Cosmopolitan Christ", and immediately spotted the speaker for use at the Workshop. He has led our noonday devotionals and through his quiet, pleasing personality and strong missionary appeal, he has led us day by day into the very presence of Christ. We wish we were able to get such speakers as he is often for our girls.

Our Paper

The last issue of our little monthly paper is out. It was edited under the direction of our newly elected Campus Council, with Myrl Gunnells, the Secretary acting as editor. It contains a devotional, squibs about the New Council, the Saturday Pep programs, Mother's Day program, Summer suggestions, Miss Pearl Caldwell's gift to us, and a review of "Whitherbound in Missions". If you wish a copy of this issue we shall mail it upon request. Through the ads in this paper we have been able to reduce the debt on our piano to some extent.

Curiosity Crusades

These will really begin next year—when we will have a series of interesting visits in and around Columbus. But it was an instructive visit we had to a foundry last week,

when we saw iron poured. The suggestion for these trips came as a result of trying to find something interesting for the leisure time of the girls.

Mississippi College

After having been asked to report the happenings of Mississippi College to the Baptist Record during the session of 1926-27, I have become thoroughly conscious of the responsibility, due to the fact, that in a large way the Baptists of the State view Mississippi College through these columns. Nevertheless, humbly, eagerly and enthusiastically, I shall endeavor to perform the task.

The M. C. Glee Club has recently returned from what is considered one of the most successful, if not the most successful, tour it has ever experienced in its history. Never before has it received finer comments, the programs better attended, nor has any club ever received more cordial receptions than were given by every town and city visited. Certainly it was successful in presenting a high class type of entertainment to all those who availed themselves of the opportunity.

M. C. has a great deal to be proud of. One of the few things is: A recent report from the Southwestern Seminary, which stated that there were sixty-three students there from Mississippi, and the larger proportion were graduates of this Institution, with the same Choctaw blood flowing through their veins, filled with enthusiasm that they received at this place. May they live long to "fight the battle".

One of the most "heated" Inter-Collegiate debates of the year was staged in the College Chapel Tuesday evening, May 11, between M. C. and Howard College of Alabama, the Choctaws being the final victors. M. C. was represented by Messrs. Jones and Causey, and Howard by Messrs. Weaver and Hearn. Each of the representatives acquitted himself like a "real debater".

The seniors are in the midst of their examinations at this writing. Occasionally you can hear one of them give a loud war yell, and when you inquire as to what the trouble is, he very proudly answers, "I've 126 hours with all required work off". Let us watch them prayerfully as they enter life in its reality.

The Choctaws ended the season of baseball recently by sending the Majors away after an 8-0 game respectively. There was a great deal of skill exhibited on the part of the Indians, and though the Majors made one desperate attempt after another to stop them, their efforts all proved fatal. The usual whole-hearted spirit of "backing" on the part of the student body was manifested. The sad note in it all, is that only one of the "big nine" will be back next session, eight will graduate this spring. Others who have been on the bench will come to the front

along with some fine prospects from the Freshman Class.

The B. S. U. Council has just been completed for next year. This Council consists of a president, and one representative from each of the religious organizations on the campus, and its business is to supervise in a cooperative way, all the religious activities on the campus. By this method they function more properly with less overlapping. Just now it is working on the Southwide Student Conference, at Birmingham, Oct. 28-31, '26.

Commencement sermon, 11:00 A. M. May 23; Graduation 8:00 P. M. May 24.

—Jewell H. Kyzar, Reporter.

A SPIRITUAL FIREBRAND

Some months ago the State Mission Board of Mississippi called a former Mississippian out of Texas to do evangelistic work under the direction of that Board. This man is an Italian singer by the name of Joe Canzoneri. It would perhaps sound a bit commonplace to say it, but I regard "Brother Joe" as a very extraordinary character in many ways. If I were called upon to characterize him in a short statement, I would call him a "spiritual firebrand."

For a year and a half "Brother Joe" and I were teammates in a great field. He came to us at San Marcos, Texas, in September of 1924, and until February 1, 1926, he taught voice in the San Marcos Baptist Academy and led the singing in the First Baptist Church of San Marcos, Texas. During these months we rejoiced, prayed and suffered together in a most wonderful fellowship. No pastor ever had a more loyal fellow-worker on his field than I had in "Brother Joe." He knows the Lord and has been a great joy to my heart in the way he works for His Master.

Sometimes in our modern day church life we get somewhat stilted and allow our dignity to overwhelm our zeal in religious service. But no such condition as that could ever obtain while "Brother Joe" is around. His religious zeal knows no bounds. He is on fire for the Lord's cause and will kindle a flame of holy fire in other hearts wherever he goes. He is one of the men with whom I have labored whose life can truly be said to be filled with the Holy Spirit.

Our great church at San Marcos and many Texas Baptists congratulate the Mission Board of Mississippi in securing this loyal soul.

MEETING AT ZAMA

We began our meeting at Zama, Miss., the first Sunday in May and closed the following Friday night. Rev. J. M. Metts of Durant reached us Monday night and brought us some soul-stirring messages. He proclaimed the whole counsel of God fearlessly, yet sympathetically. The Mississippi Quartet was in charge of the song service.

IN MEMORIAM

McMILLAN

On May 1, the spirit of Mrs. Sallie McMillan quietly passed away to be with Him who gave it.

The deceased was born in Noxubee County, Sept. 22, 1852. When one year of age, the family moved to Leake County, where her useful life was spent, until three years ago, when she moved to Gulfport to live with a brother.

When seventeen years of age, she was baptized into the fellowship of Carthage Baptist Church, under the ministry of Bro. Morris.

She was married June 15, 1879, to Mr. H. C. McMillan, who preceded her a number of years ago.

For thirty years she was a sufferer, and when, on account of impaired health, she was unable to attend church services, she gathered the children of the neighborhood in her house and taught them God's Word. She wrote a catechism of Luke, which she also taught. She leaves living memorials in the work she has done.

She leaves one sister, Mrs. Callie Eads, of Carthage, one brother, Bro. T. J. Moore, of Hattiesburg, and a devoted niece, Miss Luna Moore of Gulfport.

The remains were laid to rest in Shockalo Cemetery beneath a mound of beautiful flowers.

A FRIEND.

The people were charmed at night at the Y. M. C. A. building.

There were 11 persons baptized into the fellowship of the Zama Baptist Church, 19 by letter. Two joined the M. E. Church. Many colored folks professed faith in Christ. Bro. Thomason, the Manager, who is a Methodist, was so much interested in the religious welfare he gave one-half an hour to his employers, which was something, and delighted with the service rendered by them.

No pastor will make a mistake in securing the services of this Christian gentleman. We had a short meeting, yet one of the greatest had there for five years.

Bro. Metts preached three times a day from Wednesday to close of meeting in the morning at School Building, in the afternoon under the mill shed. Each evening we were grateful to God for a manager like him. God gave us so great a victory until a show man had to leave town for the lack of patronage. For all these things, we thank God and take courage.

—J. W. White, Pastor.

A GOOD PASTOR AVAILABLE

Brother S. S. Perry is finishing the Southwestern Seminary the first of June and will be open then for pastoral work. Brother Perry is a graduate of Mississippi College and a Th.M. graduate of the Southwestern Seminary. He is withal one of our best men and will do any church a good work for the kingdom of

Thursday, May 27, 1926

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God. He has formerly held pastorates in Mississippi, where he did good work. He has a charming family. Mrs. Perry is a graduate of the Missionary Training School of the Seminary. They have two fine daughters, one of whom is in Baylor College at present and the other is a student in the Fort Worth High Schools. This good man and his family will be an asset to any church or community and should be brought back to Mississippi by some church in need of a pastor. His address is: Seminary Hill, Texas.

—H. Hargrove.

CRIMM REVIVAL MEETINGS CLOSED

The big revival meetings which were being held in the tabernacle on South Main Street, closed Tuesday night.

The meetings were sponsored by Rev. J. G. Lott and the First Baptist Church, assisted by the pastors and other churches of the city.

The meetings were conducted by Evangelist B. B. Crimmin of Marshall, Texas; the singing directed by Mr. Stanley Armstrong, with Mr. Alex Bain pianist. Mrs. Stanley Armstrong directed the women's organization, and assisted her husband with the juvenile work.

Net results of the series amounted to 142 decisions, of which membership was divided among all the churches of the city. Total offerings amounted to \$2500.

The meetings were a grand success in every respect. Besides the large numbers who made public confession of faith and those who re-consecrated their lives to God and the church, thousands of church people and sinners, too, were inspired to be and live better in every way.

Evangelist Crimmin is a wonderful preacher—his equal has never visited this city before. His expression and speech were in the vernacular of the western plainsman, where he was reared and under which environments and association he developed to manhood's estate. The rough, rugged style of expression rather "jarred" some of our ultra-refined and brilliantly polished church members' taste—but Crimmin called a spade a spade, and went after sin in every form fearlessly and vigorously regardless of the shocked expression on the faces of the pseudo-church members in his audience. Their shocked nerves, however, generally recovered in plenty of time for the individual to return and get "more of it" on the next night. The many other thousands who attended enjoyed the "drubbing" they received and endorsed all of it—they knew he spoke the truth and they didn't try to dodge it.

The world today is going a jazz pace and when preachers and church people insist on putting on the "soft pedal" for public policy sake—they simply license, yes, encourage the dominant sins to multiply. You can't wink at the devil and serve God at the same time.

The world needs more preachers of the Crimmin type. May his kind multiply and cover the earth; and the sooner, the better.

Sunday School Workers Summer Training Camp

FOR ALL SUNDAY SCHOOL WORKERS
By Harold E. Ingraham

Two Beauty Spots of the Southland!

Siloam Springs, Arkansas

The Arkansas Assembly Grounds
June 19th Through July 2nd, 1926
"The Land of a Million Smiles"

FELLOWSHIP
VACATION
INSTRUCTION

Ridgecrest, N. C.

Southern Baptist Assembly Grounds
July 10th Through July 23rd, 1926
"The Crest of the Land of the Sky"

MUSIC
FUN
WORK

INSPIRATIONAL LECTURES

The Department of Sunday School Administration of the Sunday School Board is putting on these two summer Sunday School workers' training camps and all who are interested are invited to write Mr. Arthur Flake, who is in charge of this department in care of the Sunday School Board at Nashville, Tenn.

The Plan

The plan is to take advantage of the vacation period and gather as many Sunday School workers as possible together in these two delightful playgrounds, making it possible for them to be entertained at a very reasonable expense and at the same time present an opportunity to study and learn how to build bigger and better Sunday Schools under the best faculty that can be provided.

The Programs

The morning hours will be given over to devotion and teaching of the full course of Sunday School administration which includes the following books: "Building a Standard Sunday School," "Sunday School Officers and Their Work," "The Department Sunday School" and "The Sunday School Secretary and the Six Point Record System." In addition there will be presented the complete line of department work, every department will have the best obtainable specialists to teach and hold conferences in connection with the work of that particular group. The afternoons will be devoted entirely to recreation. Games, trips, rest,

rides, hikes, and every sort of attraction offered by the most popular mountain resorts will be available.

The evenings will be given to a great worshipful, praise and inspirational meeting. The lectures are the best the South affords. Dr. T. L. Holcomb of Sherman, Texas, and Dr. I. E. Gates of San Antonio, Texas, will do this work at the Siloam Springs camp. Dr. Henry A. Porter of St. Louis, Mo., and Dr. R. G. Lee of Charleston, S. C., will be the lecturers at Ridgecrest.

The Expense

Railroad fare and the very lowest possible entertainment expense will be all that these camps will cost anybody. The Siloam Springs camp charge will be \$17.00 for the entire period. The people attending this camp will bring their own linens and blankets and will be furnished meals and cottages.

The Ridgecrest charge, with regular hotel entertainment, will be \$25.00 for the entire period, which is less than one-half of what like entertainment would cost anywhere in that section during vacation season.

Miscellaneous

Music, devotion, inspiration, and instruction are the key words to the program. Special instrumental musicians have been secured and the best chorus song leaders. Leaders for the devotion will strive to make the camps great sources of spiritual power and strength. The special lecturers will lend their aid to the

ESTIMATE OF THE CONVENTION

Never in my life have I looked upon an assembly composed of finer men and women than those gathered here. Plain, neat and sensibly clothed; intelligent and well-behaved; courteous, kind and brotherly towards each and all. They resembled a vast body of sweethearts reunited after a long separation. The feeling of brotherhood and good will is simply gripping. It is worth a trip across the continent to sense the sweet spirit of this multitude. No big I's and little you's. College professors, presidents of seminaries, Doctors of Divinity, secretaries of mission boards, preachers of nationwide renown mingle with country

laymen and pastors on the common level of school boys. I have more respect for, and more confidence in, Southern Baptists tonight than I ever had before. More pure, unpretentious, old-fashioned religion than I have ever seen anywhere. Sincerity, democracy, humility.

A. M. Barnett, M. D.
Carthage, Miss.

LENA ROSETTA BASS

Lena Rosetta Bass, infant daughter of Mr. and Mrs. H. Bass of Louisiana and the grand-daughter of Mr. and Mrs. D. R. McNease of Bassfield, Miss.

Little Rosetta suffered many days from the dreaded disease of whooping cough and then passed away to

things already mentioned to make the camps mountain tops of inspiration to fire all who come with zeal and determination. The South's best Sunday School specialists will lead the courses of instruction.

Recreation

Recreation will be a special feature and Herbert V. Hamilton of Arkansas will have this matter under his direction at Siloam and George Hyman of Florida will be the director at Ridgecrest. These men are the best in the land and will add greatly to the fellowship and worth of the camps from this standpoint.

Requirements

Registration with the Department of Sunday School Administration of the Sunday School Board at Nashville, Tennessee, Mr. Arthur Flake, secretary.

Attendance upon the full program of the camp both morning and night.

Expenses as at assemblies will be payable in advance upon registration.

Saturday will be the opening day in each case and everybody is requested to arrive in time for the evening meal on Saturday and to stay through the whole time.

The Invitation

The most urgent and cordial invitation is issued to all to arrange to attend one of these camps. Select the one you desire and write, sending your name as a registrant for that camp. Write for information, register, come!

be at rest. She was but a little bud here, but there in glory a beautiful little flower. Her father and mother and grand-parents have not given her up, but for a season. They will meet her again.

Heaven's blessings upon them.

J. B. Quinn.

UPSTAIRS CAME DOWN

A little girl went into a large hardware store and had her first elevator ride.

"How did you like it?" asked her father.

"Why, it was so funny, daddy," answered the child. "We went into a little house, and the upstairs came down!"—Good Hardware.

JOTTINGS

On Sunday, May 16th, we were in Como, Miss., en route from Louisville, Ky. There we had the good pleasure of hearing Dr. A. J. Aven, who for 38 years has been at the head of the Latin Department of Mississippi College, deliver the Commencement Sermon for the Como High School. Dr. Aven read from Isaiah the sixth chapter, first through the tenth verses, and in a very scholarly and masterly way addressed the class concerning the best of life and the giving of one's self to the task of the life of usefulness to your community, your state, your nation and your God.

Prof. W. W. Gunn has been with the Como High School now three sessions and is planning to stay with them longer. His summer vacation periods are spent in Peabody School for Teachers, Nashville, Tenn. He has associated with him in this work a faculty of tried and faithful teachers who are devoted to their chosen profession. We learned that one of the teachers, Miss Young, will go to Louisville, Ky., this next September to enter the W. M. U. Training School, preparatory to work on mission fields.

It was a great pleasure we had in preaching that Sunday night to a good attendance at the Baptist church. Pastor Pogue had not at that time returned from Texas, where he had gone to attend the Southern Baptist Convention, in Houston.

On this same day, Rev. N. G. Hickman, who graduated from the

Southern Baptist Theological Seminary, May 4th, preached at Sardis, morning and night services, and those people knew a good man on first acquaintance and called him to be their pastor. Brother Hickman plans to begin work with that church the first of June. The pastor's home will, in the meantime, be renovated, remodeled and practically renewed.

On Sunday morning, the 23rd, we had the good pleasure of preaching for Dr. A. T. Cinnamond, to a large congregation, in Kosciusko. Within the last year this church has been enlarging their building. Their main auditorium much enlarged, more Sunday School rooms have been added, assembly rooms for the various departments, and a kitchenette in the basement. A brick veneer building, and in a word, a church and Sunday School plant that would be a credit to any city and assembly of worshippers. Doctor Cinnamond is doing a wonderful work at this place, and is much loved by his people and the brotherhood.

—J. H. Gunn.
Noxapater, Miss.

OFF ONLY

"When you found you hadn't your fare, did the conductor make you get off and walk?" asked the inquisitive man.

"Only get off," was the sad reply. He didn't seem to care whether I walked or sat down."—Southern News Bulletin.

Vanderbilt University Tennessee Law School

Member of the Association of American Law Schools
Three-Year Course
Summer Session June 21 to Aug. 28. Regular Session begins Sept. 20
For Catalogue and Special information, Address
H. B. SCHERMERHORN, Secretary of the Law School



How to Put Inspiration Into Your S. School Singing
Equip your Sunday School or Church with the complete, joyful, popular, revival hymns, so practical and so well loved everywhere.
HOSANNAS
156 finest songs and hymns. New and old. Manila binding, 25c per copy; \$25.00 per 100 copies. Red limp cloth binding, 35c per copy; \$35.00 per 100 copies. 10% off for cash with order in lots of 100 or more.
W. J. Ramsay, P. O. Box 545, Chattanooga, Tenn., or Wilson, N. C.

Blue Mountain College

SUMMER SESSION

Begins June 1st, 1926, and runs for two terms of six weeks each. Our high school department has been abolished for the regular session, but for the coming summer we are offering considerable high school work, in addition to extensive college courses. Two units of high school credit, twelve semester hours of college credit, may be secured by attending twelve weeks. We accept men students of unquestioned character during the summer term.

Registrations for the regular session beginning in September are coming in rapidly. Check for twelve dollars will secure room in the regular boarding department or in the industrial home.

Send for catalogue or summer session announcement.
LAWRENCE T. LOWREY, President,
Blue Mountain, Mississippi.

Rev. N. G. Hickman, formerly of Noxapater, recently graduate from the Southern Seminary, has accepted the call to Sardis and begins his work June 1st. It is good to get these young men back home.

Dr. J. S. Riser, having recently received his degree from the Louisville Seminary, begins his pastorate with Fifteenth Ave. Church in Meridian June 1st. Many will be glad he's coming home.

HILLMAN COLLEGE FOR YOUNG LADIES

Clinton, Miss.

Best School Location in Mississippi

Member: Mississippi Association of Colleges; Southern Association of Colleges for Women; American Association of Junior Colleges.

Accommodations For Only Limited Number

Every dormitory room filled this session and many girls unable to secure places.

Write for catalogue.

Rooms are now being engaged for next session.

M. P. L. BERRY, President

Mississippi Woman's College

HATTIESBURG, MISS.

We are now receiving Reservation Fees for Session 1926-27. State whether you wish rooms in the Self Help Department, Dockery Hall, or in regular Boarding Department. The Fee is \$12.50. Send check to,

J. L. JOHNSON, President,

Hattiesburg, Miss.

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YOUR PREACHER—From nerve-racking care concerning his future.
YOUR DENOMINATION—From inability to succor those whose distress call is daily heard.
YOURSELF—From responsibility for the suffering of aged and disabled veterans.
WRITE IT IN YOUR WILL—PURCHASE OUR LIFE ANNUITY BONDS

Ask For Our Booklet On Wills and Life Annuity Bonds

The Relief and Annuity Board of the Southern Baptist Convention

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DALLAS, TEXAS

WM. LUNSFORD, Cor.-Sec'y.

THOS. J. WATTS, Associate Sec'y.

Attention, Young Women!

DO YOU WANT TO BECOME A GRADUATE NURSE?

The Hughie Dockery Training School of the Baptist Memorial Hospital will graduate forty in May. This, with the fact that we are building a \$400,000.00 addition to the hospital, means the school will be increased to its full capacity, enabling us to use forty more nurses for training. They occupy a splendid modern home with every convenience; fireproof, steam heat, hot and cold water in every room, tub and shower bath on every floor, swimming pool, tennis courts, etc. Complete maintenance, including uniforms, books, tuition and a monthly allowance is increased as the student advances in her training.

Train at the largest hospital in the South, now admitting over a thousand patients a month.

The demand for Graduate Nurses far exceeds the supply and upon graduation you will be immediately put on private duty and be independent for life.

For further information write at once to

MISS MYRTLE M. ARCHER

Baptist Memorial Hospital

Memphis, Tenn.